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OR,

Those FIGURES Which Serve unto the pattern and shadow of heavenly things, pointing out the Messiah *Christ Jesus*, briefly explained.

Whereunto is added the Harmony of all the Prophets, breathing with one mouth, the Mystery of his Coming, and that Redemption on which by his Death he was to accomplish:

To confirm the CHRISTIAN, and convince the JEW: very profitable and full of comfort.

By WILLIAM GUILD, Minister of the Word at *King-Edward* in *Scotland*.

Heb. 10. 1.

For the Law had the shadow of good things to come, and not the very Image of the things themselves.

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MOSES UN-VAILED.

1. *The Tree Of Life*, Gen. 2. 9.

The Congruitie.

1. AS it was called the Tree of Life.
So Christ is that true Tree of Life, giving the fruit and juice both of grace and glory, Joh. 15. 1.

2. It was in the midst of the Garden.
So Christ is to be found in the midst of his Church, Mat. 18. 20.

3. It was in the earthly Paradise planted.
So Christ is in the heavenly placed, Mat. 16. 19.

4. *Adam* in his standing might eat of the Tree of Life (as of all other trees, saving that one which was forbidden,) *Gen.* 2. 16.
So shall the godly that persevere, eat of that true Tree of Life promised, Rev. 2. 7.

5. Sin exiled man out of the earthly Paradise, from the fruition of the one, *Gen.* 3. 24.
So sin doth out of the heavenly, from the fruition of the other, Joh. 15. 6.

6. *Adam* condemned once to be expelled from the same, got no regresse, *Gen.* 3. 24.
So neither man in judgment once debarred from Heaven and Christ, shall have no recovery, Mat. 5. 41.

7. The Lord only planted the one, making it to grow out of the earth.

So also did he the other in the earth of our humanity, Joh. 1. 14. *Who did increase in wisdom, stature, and favour both with God and Man*, Luk. 2. 52.

The Disparity.

1. The Tree of Life endured but for a time: [illegible] of Life endureth for ever, [illegible]ondly, it could not restore life a[illegible] being only the Sacrament of the [illegible] of life in case of perseverance: but our Tree of Life Christ Jesus restoreth life lost, to his own chosen; yea, a better life than *Adams* in Paradise. And since he is the end of the Law to them that believe, *Rom.* 10. he now becomes to us by the covenant of Grace, the true Tree of Life; performing that, which that of works could not attain unto, by reason of mans fall.

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2. *Adam*, Rom: 5. 14.

1. ADAM, man, red earth, or bloudy.

So was Christ Man in his Incarnation, and bloudy in his Passion, Mat. 1. and 27.

2. *Adam*, man, without womans bearing, and so without a Mother.

So Christ, Man, without mans begetting, and so without a father, Mat. 1. 20.

3. *Adams* Father only God, *Gen.* 2. 7.

So likewise Christs, John 8. 16.

4. *Ad*[illegible]

4. *Adam* made Lord over the creatures, and heir of the outward bounds of the earth.

So is Christ that truly, Psal. 2.

5. *Adam* was appointed to dresse the Garden and keep it, *Gen.* 2. 16.

So Christ, to sanctifie and save his Church, 1 Cor. 1. 30.

6. *Adam* was sent out of Paradise, for his sin committed, to endure painful labours, *Gen*, 3.23. but unwillingly.

So was Christ sent from the heavens for our sins imputed, to endure painful sufferings, Isai. 53. *yet most willingly.*

7. Thorns were made a curse to the one, *Gen.* 3. 17.

So were they made a crown to the other, Mat. 27. 29.

8. The sweat of the brow was in labour imposed on the one, *Gen.* 3. 19.

So the sweat of bloud in agony was imposed on the other, Luke 22. 44.

9. *Adam* sleeping, *Euah* was formed, *Gen.* 2. 21.

So Christ dying on the Crosse, his Church was framed.

10. *Adam* gives to his, that which is his own by generation, *Gen.* 5. 3.

So Christ doth to his, that which is his own, by Regeneration, Rom. 1. 17. Gal. 2. 17.

11. We have born already here the image of the earthly.

So shall we bear the Image of the heavenly, 1 Cor. 15. 49.

12. *Adam* created to the Image of God, *Gen.* 1. 27.

So Christ incarnat , the ingraven Character his Father, Col. 1. 15. Heb. 1. 3.

13. *Adam* was King, Priest, and Prophet, his Family.

So is Christ the same in his Church and family the faithful, Revel. 15. Rom. 3. Heb. 9. 13.

14. *Adam* had *Cain*, and *Abel* in his hou *Gen.* 4.

So hath Christ Elect, and Reprobats, true w shippers and Hypocritts in his visible Church, M 13. 24.

15. *Adam* had perfect wisdom and know ledge, as may be seen in naming of all the cre tures, *Gen.* 2. 19.

So in Christ dwelleth the full treasure of bo Col. 2. 3.

16. Likewise as by the offence of the one, t fault came on all men to condemnation, a many were made sinners.

So by the justifying of the other the benifit abou id toward all men, to the justification of life; that by his obedience, shall many be made righteo Rom. 5. 18. *that as sin had reigned unto deat so might grace also reign by righteousness u eternal life, through Jesus Christ our Lord.*

The Disparity.

But yet the gift is not so, as is the offenc for If through the offence of *Adam* many dead; much more the grace of God, and gift by grace, which is by one man Jesus Chr hath abounded unto many. Neither is the so, as that which entred in by one that sin

For the fault came of one offence unto condemnation: but the gift is of many offences unto justification. For if by the offence of one, death reigned through one; much more shall they which receive that abundance of grace, and gift of that righteousnes, reign in life through one, that is, Jesus Christ, *Rom.* 5. 15. 16. 17. Likewise the first man was of the earth, earthly and natural; but the second man is the Lord from heaven, heavenly and spiritual, 1 *Cor.* 15. 47. and as is the earthly, such are they that are earthly, and as is the heavenly, such are they that are heavenly, *ver.* 48. Also the first man *Adam* was made a living soul, but the last *Adam* was made a quickning Spirit, 1 *Cor.* 15. 45.

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3. *Abel*, Gen. 4.

1. ABEL, or *Habel*, mourning or vanity.

Such was the life of Christ, a mourning for our vanity and wickednesse, Mat. 26. Mar. 8.

2. *Abel* offered an acceptable sacrifice unto the Lord, *Heb.* 11. *Gen.* 44.

So did Christ upon the Altar of the Cross, Rom. 3. 25. *when he offered up himself*, Heb. 7. 27.

3. *Abel* was a Shepherd, *Gen.* 4. 2.

So Christ is the true Shepherd of our souls, 1 Pet. 2. 15.

4. *Abel* was slain by his brother *Cain* in the field innocently, after he had spoken to him, *Gen.* 4. 8.

So was Christ by his brethren according to the

flesh (*the Jews*) *without the City*; *after they had falsely accused him*, Luk. 23.

5. After *Abels* death till *Seth* and *Enosh*, true worship and Religion by *Cains* seed was lost time suppressed, *Gen.* 4. 26.

So after Christs death, was Christianity and the Heathen Emperours long persecuted, Rev. Euseb.

6. And as after the restauration of True worship, corruption of life crept in, and brought the deluge upon the Primitive world, *Gen.* 6.

So after the truth was by Laws established and Christian Emperours, (*open persecution ceasing secretly and slyly corruption of life and doctrine crept in, and brought a deluge of miseries and darkness upon the visible Church*, Centuriæ Ecclesiæ.

The Disparity.

ABels sacrifice was only for himself: but that of Christs, for the sins of the world. *Abel* was privily murthered: but CHRIST publikely suffered. *Abels* bloud cryed to the Lord for revenge and wrath: but the blood of sprinkling shed by Christ, speaketh better things than that of *Abel*, *Heb.* 12. 24.

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4. *Enoch*, Gen. 5. 21.

1. ENOCH, dedicate.

So was Christ dedicate and decreed to be that Saviour of mankind, Isai. 25. 9.

2. *Enoch* walked with God, *Gen.* 5. 22.

So did Chriſt in all perfection of ſanctimony and righteouſnes, Iſay 53. 7.

3. *Enoch* pleaſed God, and was beloved of him, *Wiſ.* 4. 10.

So did Chriſt his Father, and is declared to be his well Beloved, in whom he was well pleaſed, Mat. 3. 17.

4. *Enoch* was matchleſs in his age, ſo that none was like him, *Eccluſ.* 49. 14.

So was Chriſt through all ages, and ever ſhall be peerleſs, none daring to compare with him, John 3. 35.

5. In order of Hiſtory, take thoſe that dyed firſt, he is reported and brought in as one that ſaw not death, but was tranſlated, *Gen.* 5. 24.

To yield that comfort to the Church, and type Chriſt therein, who ſhould make death to be ſwallowed up in victory, and immortality, and to aſſure us alſo of the Reſurrection, Col. 1. 18. Rom. 4. 25.

The Diſparity.

ENoch's righteouſnes did not availe others, but that of our Saviours doth availe us, and becometh others. His tranſlation likewiſe was comfortative, and typicall: but the Reſurrection of Chriſt to us, is operative and effectual.

Not alſo, that *Enochs* tranſlation before the Law, and *Eliahs* under the Law, are types and pledges (as it were) of that laſt tranſlation of them under the Goſpel, that ſhall be found alive at the Lords ſecond coming.

5. *Noah*, Gen. 5. 32.

1. NOAH, ceaſing or reſt.

So Chriſt hath cauſed Gods wrat ceaſe, and giveth reſt thereby to the troubled c ſcience, Mat. 3.

2. *Noah* lived in a moſt corrupt time, and neral defection both in doctrine and manne *Gen.* 6. 5.

So did Chriſt Jeſus upon earth in a like age, appears, Math. 5. 6, 7, chap.

3. *Noah* was acquainted with the Lords cree, *Gen.* 6. 13.

So was Chriſt fully with the will of his Fath John 1.

4. *Noah* was a Preacher of Righteouſnes the wicked world, 1 *Pet.* 3.

So was Chriſt the ſame, exhorting them to pent: for the Kingdom of God was at hand, Lu 2. 32. Iſai. 60. 1:

5. *Noah* by his obedience ſaved all that ent within his Ark. *Gen.* 6. 23.

So doth Chriſt all thoſe, that by a true Faith enter into his Church, 1 Tim. 1. 15.

6. *Noahs* Ark was toſſed upon the waters.

So is the Church of Chriſt in this world, by div temptations and perſecutions. Joh. 16.

7. In *Noahs* Ark were clean, and unclean a were *Sem*, and *Japheth ver.* 7. 8:

So in Chriſts viſible Church are Hypocrites a true Believers; Jews alſo and Gentiles, Epheſ Mach. 12. 8.

8. *Noah* only (as principal efficient) did build his Ark, *verse* 14.

So doth Christ edifie, and build up his Church, 1 Cor. 3.

9. *Noah* was long in building thereof, *verse.* 3.

So hath Christ been from the beginning of the world hitherto, and shall be to the worlds end, Eph. 4. *in building of his Church.*

10. *Noah* having built his Ark, the floud did come, which destroyed the first world, *ver.* 21.

So the number of Christs Church being accomplished, the fire shall come to destroy the second world.

11. *Noah* made his Ark of many Trees, closely seamed together, strong, fresh, and dressed, *verse* 14.

So hath Christ compacted his Church of many members, united by the bond of the Spirit, strengthened with Grace, freed from the domining corruption of sin, and sanctified by the Holy Ghost, Gal. 3. 7.

12. *Noah* had sundry roomes in his Ark, *Ibidem.*

So Christ hath sundry functions in his Church, 1 Cor. 12.

13. *Noah* pitched his Ark within and without against the waters.

So hath Christ fortified his Church sufficiently against all temptations, Joh. 15.

14. *Noah* made one door only to his Ark, *verse* 16.

So hath Christ appointed one only entry to his Church, John 10. 7.

15. *Noahs* Ark had little outward light, *Ibid.*

So neither is the light of Christs Church, worldly carnal wisdom, Rom. 8. 7. 16. N

16. *Noah* abode in the Ark all the time of the tossing thereof.

So doth Christ remain in the midst of his Church, being with them in the worlds end, in all tentations and afflictions thereof, John 14. 18.

17. *Noah* saved few in his Ark, in respect of the world.

So the number that are to be saved in Christs Church, is but a handful likewise, Math. 22. 14.

18. The Wrights that built the Ark, notwithstanding perished.

So many Preachers in the Church may likewise be damned, Math. 7. 22.

19. All sorts of creatures *Noah* received into the Ark.

So all sorts of persons and Nations, Christ accepteth into his Church, Ephes. 2. 18.

20. In the dayes of *Noah*, defection from true Religion, oppression, sensuality, and security, after 1656. years, brought on the first destruction on the world.

So the like sins now reigning, about the like time, is like to bring on the second Judgment on the latter world, Math. 24.

21. Those that were saved, was by being within the Ark, in the waters.

Figuring that those that are redeemed, must enter into the Church by Baptism, 1 Pet. 3. 20.

22. *Noahs* tossings upon the waters being ended he sent out the Dove, *Gen.* 8. 12.

So Christs sufferings being finished, he sent out his Spirit into the world, to comfort and lead his own, John 14.

23. *Noah*

23. *Noah* offered a Sacrifice unto the LORD, wherein he ſmelled a ſavour of reſt, *verſe* 21.

So hath Chriſt unto his Father, whereby his wrath is fully appeaſed, Rom. 3. 25.

24. With *Noah* GOD made a Covenant to his poſterity, and confirmed it with a ſign, *Gen.* 9. 9.

So in Chriſt with the Church hath the LORD *made a new Covenant of mercy, and ratified it with Sacraments,* Mat. 3 17.

25. The cover of the Ark being taken off, and *Noahs* Family going out of the ſame (after the Deluge dryed up) increaſed and multiplyed wonderfully, *Gen.* 10.

So the time of the true Churches lurking being ended, and the hid marked ones burſting forth, after the Deluge of darkneſſe dryed up to a good meaſure, the Church ſhall become more and more viſible, and increaſe, to the abridging of Antichriſts power dayly, Rev. 19.

The Diſparity.

NOah preached, but converted none of the firſt world: but not ſo Chriſt, by whoſe voice many were turned, and dayly by the efficacy thereof are brought into his Church. *Noahs* Ark likewiſe putrified and periſhed at laſt; but never ſhall the Church of Chriſt ſo periſh or decay. The toſſing of the waters did wear and make the Ark worſe; but tryals and afflictions do better ever the Church, *Pſal.*

6.

6. *Abraham*, Gen. 12.

1. ABram, and *Abraham*, a high father, and a father of a multitude.

So is Christ a high and heavenly Father of the multitude of his faithful, Isa. 6. 9.

2. *Abraham* went out of his native countrey and fathers house at Gods command, *Gen.* 12. 4.

So Christ, according to the Decree of the Father left the heavens, and took painful journeys on earth to work mans Redemption, Luk. 2. 31.

3. To *Abraham* and his seed GOD promised *Canaan*, ver. 7.

So to Christ his spiritual seed hath he granted Heaven, Tit. 2. 11.

4. *Abraham* delivered *Lot* and many captives by a great victory, *Gen.* 14 61.

So Christ hath delivered his chosen from sin, Satan, and damnation, and freed them wonderfully Luk. 1. 71. Joh. 16. 33.

5. *Abraham* and his Family behoved to be circumcised, *Gen.* 17. 23.

So Christ his Church behoveth to be sanctified Isa. 4. 3.

6. *Abraham* was King, Priest and Prophet in his own Family.

So is Christ Jesus in his Church the same, Heb. 13. John 8. 26. Zach. 14. 9.

7. The Lord revealed to *Abraham* the purpose of his will *Gen.* 18. 17.

So hath he the same in all things perfectly in Jesus, Joh. 1. 8. *Abra-*

8. *Abraham* interceeded for the righteous in Sodom, *Gen.* 18.25; and for the wicked for their sake.

So is Christ a Mediator, continually for the godly in the world, Heb. 8. 6. Joh. 17. 9. *as he spares also even the wicked for their sake, and prayed for them that crucified him.*

9. *Abraham* was obedient in all things to God, even till the offering up of him, who was his own flesh and blood, upon Mount *Moriah*, *Gen.* 22.

So was Christ even unto death, and immolation of himself unto the Father upon Mount Golgotha, Phil. 2. 8.

10. *Abraham* put *Hagar* and *Ismael* out of his house, *Gen.* 21. 14.

So shall Christ expell out of the number of his Church all bastard hypocrites, despisers and mockers of the godly, Mat. 22.

11. God delivered *Lot* for *Abrahams* sake, with his Family, from the fire of Sodom, *Gen.* 19.

So hath the Lord the godly for Christs sake, from the condemnation of the wicked, 2 John 2.

12. *Abraham*, called Heir of the world, *Rom.* 14. 13. and Father of the Faithful.

So is Christ Jesus the same most properly and truly, Psal. 2. Heb. 1.

13. To *Abraham* it was said; In thy seed shall all the Nations of the earth be blessed, *Gen.* 12. 3.

Which only in Christ Jesus is fully accomplished, Luke 2. 30. Gal. 3.

The Disparity.

FRom obscureneſſe of eſtate in *Vr* of the *Caldees*, to an honourable and eminent eſtate in *Canaan*, *Abraham* was brought: but from a glorious eſtate in higheſt Majeſty, to a baſe condition in Ignominy, was our Saviour brought for us: *Abrahams* wife was barren: but not ſo in the Church of Chriſt, which muſt be fruitful in good works. She was taken from *Abraham*: but none can take the Sheep of Chriſt out of his hand, which are his Spouſe.

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3. Circumciſion typing Baptiſm, our Sanctification, and Chriſts blood which is our inward waſhing, Gen. 17.

1. CIrcumciſion was the ſign of Gods Covenant to Iſrael, *Gen.* 17. 11.

So Baptiſm is the ſame to the Church, even a ſign and ſeal of the Covenant of mercy. 1 Pet. 3. 21.

2. It was *Abraham* and his houſhold that was comprehended in the one, *verſ* 13.

So is it Chriſt Jeſus his Church that is comprehended in the other, Ibid.

3. Not only was *Iſaac*, but *Iſmael* alſo circumciſed; the born and the bought; the children and the hirlings, *ibid.*

So, not only are the godly baptized outwardly in the viſible Church, but the wicked alſo: not only the redeemed number, but the natural ſort, the true children, and thoſe that are but hirelings, Rom. 3. 22.

4. Whoſoeve

4. Whosoever was not circumcised, having the Covenant in his flesh, was cut off from Israel, *verse* 14.

So, whosoever contemnes Baptism, yea, is not in the Spirit renewed, is not a true member of the Church of God, Mat. 28. 19, 20.

5. There was a circumcision of the flesh which availed not, being alone; and there was a circumcision of the heart which made the true Israelite, *Rom.* 2. 28.

So there is an outward Baptism by elementary water, which of the body and being alone availes not, and there is an inward Baptism of the soul or Spirit, which makes the true Christian, Mar. 16. 16. 1. 8. Rom. 4. 1.

6. In circumcision there was a cutting away of the fore-skin by blood.

Signifying that even so it is by the blood of Christ, that our sins are taken away, and by the Spirit of sanctification that we are renewed, mortifying sin, and quickening grace in us, Ephes. 5. 26.

7. It was painful to flesh and blood.

So is mortification and abandoning of fleshly concupiscence to the carnal man at first, Joh. 3.

8. Infants were circumcised, *verse* 10.

So also are they to be baptized, Mark. 10. 14. Rom. 3 3.

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8. *Isaac*, Gen. 21.

1. Isaac, or *Itschac*, laughter or rejoycing.

So is Christ true matter of joyful laughter and rejoycing to all the faithful, Is. 61. 10. 2. *Isaac*

2. *Isaac*, the son of the Father of the faithful *Gen.* 17. 19.

So is Christ the only natural Son of GOD, *of whom all the faithful call Abba Father*, Mat. 3. 17. Rom. 8.

3. *Isaac* against the course of nature born of the dead womb of old *Sarah*, *Gen.* 21. 3.

So was Christ born of the inviolate womb of a chast Virgin, Mat. 1. 23. *as all those that are his likewise, are born not of blood, nor of the will of flesh, nor of man, but of God*, Joh. 1. 13.

4. *Isaac* the seed of Promise made unto *Abraham*, and born in his old age at the time appointed, *Gen.* 18. 14.

So is Christ the same most properly, in whom all the Nations of the earth are blessed: Born in the fulnesse of time decreed.

5. An Angel announceth the Birth of the one in *Sarahs* hearing, who thinks it impossible, *Gen.* 18. 12.

So an Angel doth our Saviours Birth in Maries, *who likewise saith, How shall this be?* Luke 1. 34.

6. *Isaac* was circumcised the eighth day, and in his infancy persecuted by *Ishmael*, *Gen.* 4. 29.

So likewise was Christ, Luk. 2. *and immediately thereafter persecuted by* Herod, Mat. 2.

7. *Isaac* willingly yieldeth himself to be a burnt-offering to the Lord, *Gen.* 22.

Even so did Christ, in laying down his life for satisfying his Fathers justice, Joh. 16. 28.

8. *Isaac* carried the wood whereon he was bound, to *Moriah*, *verse* 6.

So did Christ the Cross whereon he was nayled, to Golgotha, Joh. 19.

9. Thus *Isaac* was obedient to his Father even unto death.

Even so was Christ that most truly, Phil. 2. 8.

10. *Isaac* came the third day to the place of Immolation, *ver.* 4.

So did Christ to his suffering in the 33. *year of his age; or thereby consisting of three tens, and three vnites: as also neither in the time of the Law of Nature, nor in the written Law: but in the time of Grace, even that perfect fulnesse of time decreed.*

11. *Isaac* only got the heritage to him and his: and *Ismael* with others the moveables, *Gen.* 25. 5, 6.

So hath Christ the heavenly inheritance only prepared for his Chosen: the wicked's portion being worldly things, Psal. 4. 7. Joh. 17.

12. *Isaac* had *Esau* and *Jacob*, who struggled in the womb of *Rebecca*, *Gen.* 25. 22.

So Christ hath Elect and Reprobates in his visible Church, who disagree in manners, Matth. 22.

13. *Isaacs* wife was taken of one kindred with himself, *Gen.* 24. 4.

So is Christs Church of that same flesh and nature which he did assume, Mat. 1. 23.

14. *Isaacs* wife was fair, *Gen.* 26. 7.

So is Christs Church beautiful within, Rev. 21.

15. She was owed by his fathers servant and brought unto him, *Gen.* 24.

So is the Church by the true Pastors, and brought unto Christ, dispensatione Verbi, Cant. 1. 7.

16. She forsaketh all, and valled, cometh to

her Husband adorned with his Jewels that were given unto her, *Gen.* 24. 65.

So must the Church forsake all, in preferment affection; and in humility deckt with his grace must come unto Christ, Cant. 3.

17. *Isaac* meeteth his Wife, coming to him *Gen.* 24. 63.

So doth Christ his Church, with preventing grace and acceptation, Ephes. 2.

18. Her name was *Rebekah*, which is, fed *ver.* 64.

So is Christ his Church with that heavenly food and comfort of his word, Cant. 2. 5.

19. *Isaac* brought her into the Tent of his Mother, and was comforted after her death *verse* 67.

So Christ hath brought the Church of the Gentiles in the place of the Jewes, of whom he was born, and doth rejoyce concerning their ingrafting, Isaiah 2[illegible] 6.

20. *Isaac* was offered, and yet dyed not: so he was received from death after a sort, *Heb.* 11. 19.

So Christ, God and Man in one Person was offered, and yet according to his God-head dyed not but by vertue thereof in his man-hood rose from the dead, Math. 28. 6.

21. In the hand of the Father, to the sacrificing, was carried the knife and the fire, *Gen.* 22.

So to the Cross and Immolation of Christ, in the hand of his Father, likewise went sharp Justice and fervent love withall concurring, Math. 26.

The Diſparity.

Saac being waxed old, and through the dimneſſe of his eyes, not being able to diſcern or ſee, was deceived by *Jacob*, who got ſo the bleſſing of his elder brother *Eſau*: but our un-alterable all-ſeeing *Jeſus* can never be deceived, to beſtow the bleſſing upon one for another, or place the ſame wrong.

The Allegory of the Bleſſing, Gen. 27.

AS *Iſaac* loved *Eſau* the elder; ſo did Chriſt the Jews, whom longing to gather under his wings, he called in the latter time, and craved of them that meat which his ſoul loved, whereof he ſpoke when he ſaid; My meat is to do the will of the Father: but they went our, having not yet returned; and in the mean while the Gentiles (the younger Brother) entred in, not caring to do ſo by their own preſumption: but perſwaded by the promiſes of Grace, having the savoury meat of the merit of their Saviours death to offer, which they found not without in the world, but prepared within in the Church, and ſo cloathed with the garments of the elder, which is adoption, and right to the promiſes; their neck and hands covered with the skin of the Kid, which is the remembrance of their ſin that killed their Saviour, or which is his perfect righteouſneſſe, they ſmelled ſweetly before their Father, through free acceptation, and obtained

the fruitfulneſſe of grace, with the aſſurance of the remiſſion of their ſins, wherein the bleſſing conſiſts.

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9. *Melchiſedech*, Gen. 14.

1. MElchiſedech, a King of righteouſneſs. *So is Chriſt that truly*, Rev. 15. Heb 7. 2.

2. Alſo King of *Salem*, or Peace.

So is Chriſt Jeſus our Prince of Peace, Iſai. 9. 6 Heb. 7. 3.

3. He was the Prieſt of the moſt High God Gen. 14. 18.

So likewiſe is Chriſt, made not after the carnal commandment: but after the power of endleſs life Heb. 7. 16.

4. He was without Father or Mother (*viz.* mentioned) *Heb.* 7.

So Chriſt as God is ἀμήτωρ, *motherleſs, and as man* ἀπάτωρ, *without a Father.*

5. He was without Kindred, *Ibid.*

So likewiſe Chriſt according to his Deity.

6. He was of another order then *Aaron.*

So alſo Chriſt (and of the ſame order with Melchiſedech) Heb. 7. 16. *to ſhew the imperfection of the Prieſthood of* Levi. verſe 11. *and the neceſſity of the change of the Law.* verſe 12.

7. He continueth Prieſt for ever, and hath neither beginning of dayes, nor end of life (to wit, mentioned) *Heb.* 7. 3.

So doth Chriſt continue our High-Prieſt for ever

who

whose Priest-hood cannot passe from one to another; and therefore is able perfectly to save them, that come to God by him, seing he ever liveth to make intercession for them, Heb. 7. 24, 25. *and whose Priest-hood is confirmed by an oath*, Psal. 110. *to shew what by so much is Jesus made a surety of a better Testament*, Heb. 7. 21. 22.

8. He received tithe of all from *Abraham*, and blessed him, in whose loynes *Levi* was, *Gen.* 14. 20.

To shew thereby, that as therein he was greater than Abraham, Heb. 7. 7. *so the excellency and greatnesse of our High Priest Jesus, above* Levi *or the Priest-hood of the Law, (being of one order, as is said, with* Melchisedech *) by bringing in a better hope, whereby we draw near to God, and being himself undefiled, separate from sinners and made higher then the heavens*, Heb. 7. 19. 26.

9. He gave Bread and Wine to refresh *Abraham*, and his company, after the battel, and not that he offered up the same as any sacrifice, *Gen.* 14. 18.

So Christ doth give his body and blood for the refreshment of the faithful receivers, which once already himself offered up as an all sufficient sacrifice upon the Crosse, never again to be repeated, Heb. 7. 27.

10. *Melchisedech* was greater than *Abraham*: and consequently, than all *Israel* which then was in his loynes, *Heb.* 7. 7.

So Christ is greater and more excellent than the Church or his mistical body, he being the head thereof, Zech. 14. 9.

11. *Melchisedech*

11. *Melchisedech* was but one of his order only before or under the Law.

So is Christ that one only Priest of his order under the Gospel, to offer up propitiatory sacrifice unto the Father, needing no successors therein, being he is immortal, and is consecrated for evermore, Heb. 7. 24, 28.

The Disparity.

Melchisedech was man only, and consequently sinful: but our High Priest is God and Man, sinless, and therefore needed not to offer for himself. Again, *Melchisedecks* Priesthood was not confirmed with an oath unto him, as was Christs, as is said, and the reason given. *Melchisedeck* also had Christ succeeding to him in the same order: but Christ shall have none unto or over him: he gave bodily refreshment only to *Abraham* and his Family: but Christ gives both corporal and spiritual to his Elect.

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10. *Jacob*, Gen. 26.

1. *Jacob*, a supplanter.

So is Christ of Death, Sin, and Satan, &c. Col. 2. 15. Luk. 1. 71.

2. Also, he was called *Israel*, a Prince of God or prevailing with God, *Gen.* 32.

So is Christ that heavenly Prince, prevailing at his Fathers hands by his intercession for all good things to his own, Heb. 8. 6.

3. He purchast the birth right by red Pottage and obtained the blessing by presenting [illegible] savour

savoury Venison unto his father, cloathed in *Esaus* garment, *Gen.* 25. 30. and 27. 28.

So hath Christ purchast heavens inheritance to us by his rid blood; and obtained the blessing by offering up the savoury merit of his obedience, in the borrowed garment of our nature, Rom. 3. 24.

4. He was a plain man, and abode in tents, *Gen.* 25. 27.

So was Christ plain, meek and merciful, frequenting the company of men, and sinners, Math. 9. 11. *and* 12. 18, 19.

5. *Jacob* was hated and persecuted by *Esau*, *Gen.* 27. 41.

So was Christ by Satan, and the Scribes and Pharisies, albeit they were his brethren according to the flesh.

6. He leaves his fathers house, and goeth to serve in *Haran*, *Gen.* 28. 10.

So Christ left the glorious heavens, and came in the shape of a servant unto the earth, 2. Cor. 8.

7. In his persecution by *Esau*, by the way he seeth the Angels of God ascending, and descending unto him, *verse* 12.

So after Christs temptation in the wilderness by Satan, the Angels came and ministred to him, Mat. 4.

8. *Jacob* was a Shepherd, *Gen*, 29.

So is Christ the Shepherd of our souls, 1 Pet. 2.

9. *Jacob* served long for his Wives *Rachel* and *Leah*, *Ibid.*

So did Christ bear the shape of a servant 33. *years and more, to redeem unto himself a Church of Jews and Gentiles,* Isai. 42.

10. *Jacob* being afraid of death by *Esau*, we alone all night to pray, *Gen.* 32.

So Christ fearing death and wrath, went aside Gethseman *to do so*, Math. 26.

11. He wrestled long, and at last was co forted, *ver.* 28.

So did Christ in an Agony, and at last w heard in that which he feared, Heb. 5.

11. *Jacob* purged his Family in the wa *Gen.* 35.

So doth CHRIST *his Church in the worl* 1 Cor. 1. 30.

13. *Jacob* was the Father of all the *Israel* the flesh.

So Christ is the Father of all the Israel in t Spirit, Isai. 9. 6.

14. *Jacob* was obedient unto his Parents all things, *Gen.* 28.

So was Christ both to his heavenly Father, a his earthly Parents, Luk. 3.

15. *Jacob* erected an Altar in *Bethel*, whic by interpretation, is, *The house of God*, *Gen.* 35.

So hath Christ established the true worship of h Father into his holy Church, Isai. 60. 1.

16. *Jacobs* days were but few and evil upo earth.

So was the estate of Christ on earth afflicted, a so shall be the estate of the Church unto the worl end, Joh. 16. 33.

17. *Jacobs* flock was spotted or parti-colou ed, *Gen.* 30. 32.

So have the godly here their own spots, and are pure but sanctified, 1 Joh. 3.

The Disparity.

Jacobs father loved his elder son better than him: but not so did the Father love any equally to his Son, even his only wel-beloved Christ Jesus. *Jacob* attained to the birth-right and blessing for himself, and that through subtilty: But Christ Jesus hath purchased that heavenly and blessed inheritance for us only, and that by paying therefore dearly: *Jacob* and *Esau* were at once both born of the womb of *Rebecca*: but Christ Jesus alone only was born of the womb of the inviolable chast Virgin *Mary*, without an associate, either in his matchless birth, or eternity of age.

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11. *Jacobs* Ladders, Gen. 28.

1. JACOBS Ladder, which he saw in a Vision, stood upon the earth, but the top reached to Heaven: and so it joyned as it were heaven and earth together, *Gen.* 28. 12.

So Christ, albeit he was humbled in shape of sinful flesh, touching the earth as it were, yet he was the most High God, reaching so to heaven, and reconciling, as the two natures in himself by personal union: so God and us together by his death and mediation, Rom. 5. 10.

2. The Angels went up and down by it.

So by Christ Jesus they are become ministring spirits, coming and returning for the good and protection of the godly, Heb. 1. *as also by him our prayers ascend, and Gods blessings descend.*

3. No ascending up to heaven, but by the Ladder.

So no attaining to that inheritance, but by Jesus Christ alone, Joh. 17. 7.

4. *Jacob* in his Pilgrimage saw the Ladder only in a Vision.

So we see Christ here in our pilgrimage but in a glass, as it were, darkely and in part, 1 Cor. 13.

5. The Lord stood above it, and made him promise of *Canaan* to *Jacob*, *verse* 13.

So in Christ, and through him, are the Lord promises of heaven, made and ratified to us, Joh. 2. 1.

6. In the place which was the House of God and gate of Heaven, was the Ladder seen, *ver.* 19.

So in Christs Church (which is the foresaid truly) through Faith can we only get a spiritual sight of Christ.

7. At the foot of this Ladder, *Jacob* did repose and sleep.

Shadowing the rest and peace of conscience, which the godly have under the shadow of Christs intercession.

The Disparity.

IT was a Ladder whereon to climb, but not giving strength to that effect: but Christ Jesus that blessed Ladder, is both. That Ladder at *Jacobs* awaking vanished, and begat fear by the Vision thereof: but Christ Jesus, at our awaking in the Resurrection, shall more clearly appear, whose sight by faith here expels fear, and begets confident joy, and whose clearer sight then shall beget far greater joy. 12. *Joseph*

12. *Joſeph*, Gen. 37.

1. JOſeph, increaſing or perfect.

So Chriſt increaſed in his humane body in ſtrength, and in favour with God and Man, and ſtill now increaſes in his myſtical all body alſo, and only he on earth was perfect.

2. *Joſeph* was beſt beloved of his Father, *Gen.* 37. 3.

So was Chriſt declared to be that well-beloved Son, in whom the Father is well pleaſed, Mat. 3. 17.

3. *Joſeph* was the firſt born of beloved *Rachel*; *Gen.* 30. 24.

So was Chriſt the firſt-born of the freely beloved Mary, Luke 1. 28.

4. He was hated of his brethren, the more for his heavenly revelations and words, that he ſhould be exalted above them, *Gen.* 37. 4.

So was Chriſt of the Jews, and the more, becauſe he called himſelf the Son of God, John 5. 18. Math. 27.

5. All the ſheaves of the field, with Sun, Moon and Stars worſhipped *Joſeph*, *ver.* 7.

So at the Name of Jeſus, all things in Heaven and earth ſhall bow the knee, and him both heaven and earth muſt adore, Epheſ. 1. 20. 1 Cor. 15. Phil. 2. 10.

6. *Joſeph* is ſent by his Father to viſit his Brethren in the Wilderneſs, *verſe* 13.

So was Christ sent to visit mankind in the world who were straying in sin, Mat 9.15.

7. Humbly walking on foot, and alone undergoing this message willingly, with great travel he ceases not till he have found them in *Dothan* which is, *defection*, *verse* 17.

So Christ Jesus, in the shape of a servant willingly alone undertaking the office of a Saviour, seeks out his Brethren the lost sheep of the Jews and Gentiles, and finds them both in defection of life and doctrine, 1 Joh. 4. 10. Mat. 5. Rom. 2.

8. Yet *Joseph* comes near, his Brethren conspire against him, and called him a dreamer *verse* 19.

So Christ was scarce born, when Herod conspired for his life, and scarce entred in his function, when the Scribes and Pharisees laid snares for him, and called him a seducer, Joh. 8.

9. *Joseph* is stript naked, and cast into a pit and sold for 20. pieces of silver to the *Idumeans* by his own brethren, *verse* 24.

So was Christ stript of his garments, and cast into the pit of death and the grave, after he had been sold for thirty pieces of silver to the Scribes and Pharisees by one of his own Disciples, Mat. 24.

10. *Joseph* was carried down to *Egypt*, in his child hood, *verse* 28.

So was Christ Jesus in his infancy, Mat. 2.

11. *Joseph* was tempted to carnal whordom in solitariness, and overcame, *Gen.* 39.

So was Christ unto Spiritual in the wilderness when Satan said, Fall down and worship me, and overcame likewise, Mat. 4.

12. *Jose*

12. *Joſeph* was a beautiful perſonage, *ver.* 6.
So was Chriſt both inwardly and outwardly.
13. He was falſely accuſed, condemned, and
t in priſon, where *Pharaohs* Baker and Butler
ere alſo put, *verſe* 20.
So was Chriſt accuſed falſely, condemned unjuſt-
and crucified cruelly between two Malefactors,
d put in the priſon of the grave, where godly and
icked remaine, till they come out to divers Judg-
nt, Mat. 27.
14. He was made Governour over the Priſon,
rſe 21.
So is Chriſt Lord and victor over death and the
ave, Hoſ. 13.
15. He comforted the Butler in the Priſon,
ſuring him of life and preferment, *Gen.* 40. 13
So did CHRIST *the Thief upon the Croſs bound*
ith him: aſſuring him, that that night he ſhould
with him in Paradiſe, Luk. 23.
16. *Joſeph* being brought out of the Priſon,
as exalted next unto *Pharaoh* the King, *Gen.*
1. 40.
So Chriſt having riſen from the grave, was exal-
d next unto the Father, Pſal. 110.
17. *Joſeph* was declared to be one, like to
hom none was in underſtanding and wiſdom,
n whom Gods Spirit was ſo, *verſe* 38.
So was Chriſt matchleſs in wiſdom, to whom God
meaſured not his Spirit, Mar. 4.
18. *Joſeph* is ſet over the whole Land, and
ver the Kings houſe, *verſe* 40.
So is Chriſt Lord of the whole earth: but chie-
y of his Church, Zech. 14. 9.

19. *Josephs* name is called *Zaphnaaneah*, th
is, the expounder of secrets, and in the Egyptia
tongue, a Saver of the world, *verse* 45.

*So is Christ this truly, the manifester of heaven
mysteries, who hath the Key of* David, *and the bl
sed Saviour of mankind*, 1 Cor. 10. 30.

20. *Joseph* was richly attired in his prese
ment; *verse* 42.

*So is Christ, in that highest exaltation of hi
with glory above all things*, Joh. 3 35.

21. A fore-runner cryed to the people t
kneel down before *Joseph*, *verse* 43.

*So the Baptist cryed to prepare the way before Je
sus*, Mar. 1.

22. A Virgin was given in Wife unto *Josep*
by the King, *verse*, 45.

*So are the godly given to Jesus by his Father, t
be his Church*, Col. 1. 18.

23. *Joseph* was thirty years old, when he wa
prefered by *Pharaoh* to his Office *verse* 46.

*So was Christ of that same age, when he entre
to his Calling*, Mat. 3.

24. *Pharaoh* then directed his peopl: t
Joseph, *verse* 55.

So did the Father the godly to Christ, saying
Hear him, Mat. 3. 17.

25. *Joseph* with *Pharaohs* garner feedeth a
Egypt, and other Nations, *verse* 57.

So with the word of GOD, *penned by his Spirit
inspiration, Christ feedeth Jew and Gentile*, Joh. 6

26. *Josephs* Brethren at last come for food
and reverence him, *Gen.* 42.

So shall the Jews at last, (albeit long lingring)
com

come to the profession of Christ, and adore him, Zech. 12. 10.

27. He knows his brethren first, before they know him, *ver.* 8.

So doth Christ love us first, and find us out, before we can love, know, or find him, 1 Joh. 4. 19.

28. He spoke unto them long by mid-men, before clearly he revealed himself unto them, *ver.* 23.

So doth he speak to us by the ministery of the Gospel here, before he manifest himself clearly unto our souls in glory hereafter, and manifested himself by obscure Prophecits, before he uttered himself by his own lively voice, Heb. 1.

29. Until *Joseph* told them, that he was their Brother, they did not know him, *vers.* 8.

So until Christ discover himself unto our souls, we cannot discerne him, Joh. 1.

30. At first he was strange and rough unto them, to make them remember their fault: but in the mean while he gave them food without money, and afterwards comforted them, *ver.* 7.

So at the first doth Christ by touch of conscience, without feeling of assurance of mercy at an instant, humble us: but in the mean time he in love gives us secret grace freely, that we despaire not, till we get the feeling of solid comfort, 2 Cor. 1. 3.

31. *Joseph* accepteth of their small gifts, albeit he had no need of them, *Gen.* 43 15.

So doth our Saviour of our Spiritual and charitable offerings, Phil. 4. 18.

32. They are washed in his house, and set at his Table, *verse.* 33

So are the true brethren of Christ made clean by the water of the Spirit, and feed at his Table, Ephes. 5. 26.

33. No acceptation without *Benjamin*, Gen. 42. 34. that was born with sorrow.

So no acceptation before God of us, but by Faith and Repentance, Ephes. 2. 8.

34. He first manifesteth himself unto his Brethren, before to the Egyptians, that he was *Joseph*, Gen. 55. 3.

So Christ revealed himself first unto the Jew that he was the Messiah, before he turned to the Gentiles, Mat. 10. 3.

35. It was not his Brethrens malice so much as GOD that sent him to Egypt, to save the Family of Israel alive by a great deliverance, *verse* 5.

So neither was it the malice of the Jews that crucified Christ, so much as the Lords Decree, that it should be so, for the salvation of his Church, Rom. 3. 25.

36. *Joseph* recommends concord and love to his Brethren in the way, seing he forgave them and gives them victuals and Chariots for the journey, *verse* 24.

So doth Christ recommend love amongst his members: and seing he hath pardoned us, that we mutually forgive one another, and hath given us the means of his word and Sacraments, to further us in the way of our salvation, Joh. 15.

37. They shew by word and by his gifts unto their Father, that *Joseph* was alive, *verse* 27.

So should we by our profession, and the graces

*he Spirit ſhining in our lives, that Jeſus is livin*g *in us*, 2 Cor. 5. 15.

38. The words of *Joſeph* reported by his Brethren, were confirmed by the ſight of the Chariots unto *Jacob*.

So are the promiſes of Jeſus uttered by his Miniſters, ratified and ſealed unto his people by the bleſſed Sacraments, Mat. 28. 29. *which are the chariots of grace to all true Believers.*

39. The Lords promiſe of protection, the deſire to ſee *Joſeph*, and the hunger in the Land, joyned all together, moved *Jacob* the more quickly and gladly to remove, *Gen.* 46.

So Gods promiſe of convoy by his Angels, the deſire to be with Chriſt, and the ſcarcity of goodneſs here, moves the godly more willingly to depart, Phil. 1. 23.

Joſeph went out, and met his Brethren, *Gen.* 46. 29.

So doth Jeſus obviat all thoſe that come unto him, Luke 15. *by his grace here, and Angels hereafter.*

41. *Pharaoh* and his Court rejoyced at their coming, *Gen.* 47.

So doth the Lord and the Angels of Heaven rejoyce at the converſion of ſinners, Luk. 15. 8.

42. He goeth to *Pharaoh*, and ſpeaketh for them, and inſtructeth them how to ſpeak before *Pharaoh*. *Gen.* 46. 31.

So doth Chriſt intercede for us at the Fathers hands. and inſtructeth us how to pray to him, Mat. 6. Heb. 5. Rom. 8.

43. He placed them in pleaſant *Goſhen*, there, while thence they ſhould go to fruitful *Canaan* thereafter, *Gen.* 47. 11.

So

So Christ places his own in the estate of Grace here, while they be transplanted into the estate of glory, and of his triumphant Church hereafter, John 17. 24.

44. *Jacobs* Petition concerning *Joseph*, when they met, was, Now let me dye in peace, seing I have seen thy face, *Gen.* 46. 30.

So was old Simeons *concerning Christ: Now let thy servant depart in Peace, seing I have seen the salvation of the Lord,* Luke 2.

45. *Joseph* brought his two sons to be blessed of his Father, *Gen.* 48.

So hath Christ brought his Chosen of the Jew and Gentile, a new way to be blessed of his Father, Heb. 10. 20.

46. *Jacob* willeth that his name be named on *Josephs* sons, and that they be accounted as his, *Gen.* 48. 16.

Even so hath the Lord adopted us to be his sons through Christ, and willed that his name likewise be called upon by us, saying, Abba Father, Rom. 8.

47. *Joseph* buried his Father solemnely, *Gen.* 50.

So did Christ the shadowish types that went before him: perfectly, John 19. 30.

48. While *Joseph* lived, *Israel* did not so increase.

So while Christ suffered, the Church did not so flourish. Euseb. Hist.

49. *Israel* was afflicted after *Josephs* death, while at last the Lord delivered them.

So was the Church under the ten Persecutions after Christs death, till the Lord at last did settle the same in peace, Euseb.

The

The Disparity.

Joseph accused his Brethren unto his Father, and brought him their evil saying, *Gen.* 37. 2. But Christ Jesus excuseth his brethren covering their faults, and interceedeth for them.

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13. *Moses.*

1. MOSES, drawn or taken out.

So was Christ drawn out of the waters of many afflictions, to be consecrated our Saviour, and taken out of the race of mankind, to be that Blessed Seed, Gen. 3. 15.

2. He was meanly born, *Exod.* 2. 1.

So was Christ of a pure Virgin, Mat. 1.

3. He was immediately after his birth persecuted by the cruelty of *Pharaoh, ver.* 3.

Even so was Christ by the cruelty of Herod, Mat. 2.

4. His Cradle was an Ark dawbed with slime and Pitch.

So was Christs first cradle, an uncleanly crib, Luke 2.

5. He was wonderfully preserved by her whose son he was called, *verse.* 9.

So was Christ by Joseph (*being admonished in a dream*) *whose son he was reputed,* Mat. 2.

6. He left *Pharaohs* Court, to be a Deliverer of his People, and to suffer with them, *verse* 15.

So did Christ the Court of Heaven, to deliver his Chosen, and both to suffer for, and with them, Isa. 53.

7. He was a Shepherd, and his Wife black, but fruitful, *verse* 21.

So is Christ the Shepherd of our souls, and his Church black but comely, and fruitful in godliness, 1 Pet. 2. Cant. 2.

8. *Moses* was sent to deliver *Israel* out of *Pharaohs* bondage, *Exod.* 3. 10.

So is the Messiah, that sent of God, to deliver his Church from Satan, sin and damnation, 1 Cor. 15. 57.

9. He was meek above all men: but wrathful at the erection of the golden Calfe, *Exod.* 31.

So was Christ meekness it self, but full of zealous anger, at the abusing of Gods House, Mar. 11.

10. He was faithful in all Gods house, *Heb.* 3. 2.

So was Christ Jesus: but in a more excellent manner, as a Son, and not as a servant, Heb. 3. 3.

11. At his coming to deliver *Israel*, *Pharaoh* raged and oppressed them the more, *Exod.* 5.

So did Satan and his instruments rage the more at the coming of Christ to redeem mankind: and still rageth the more that his kingdom is near an end, 1 Pet. 5. 8.

12. The Egyptians mis-regarded his message, *Exod.* 7.

So did the wicked Scribes Christs speeches: and still as yet the ungodly contemn his Word, Mat. 7. 6.

13. *Israel* was baptized in their delivery from *Pharaoh* unto *Moses*, in the Cloud, and in the Sea, 1 *Cor.* 10.

Typing how the Church of God in their delivery from Satan, sin and death by Christ Jesus, should be baptized unto him, and by him in the Red Sea of his precious blood, 1 Cor. 12. 13.

14. *Mose*

14. *Moſes* inſtituted the Paſſeover, and delivered *Iſrael* by his Rod through the red Sea, *Exod.* 12.

So did Chriſt the Lords Supper, and delivered his Church by his Croſs through his blood, Math. 26. 1 Joh. 2.

15. He ſweetned *Marah* unto the people, by the Tree he did caſt in, *Exodus* 15. 25.

So hath Chriſt our afflictions, by the Croſs that he did bear, Heb. 2. 10.

16. While he prayed with his hands up, *Iſrael* overcame their enemies, and at his mediation Gods wrath was appeaſed, *Numb.* 14. *Exod.* 17.

So by the interceſſion of Chriſt, grace is given us to overcome our ſpiritual enemies, and Gods wrath is altogether quenched, Heb. 8. 6.

17. The Law was given by *Moſes*, and exhibited by wonders, *Exod.* 20.

So is the Goſpel by Chriſt, and confirmed by miracles, Joh. 1.

18. *Moſes* faſted forty dayes, before he gave the Law on *Sinai*, *Exod.* 19.

So did Chriſt faſt ſo long in the wilderneſs, before he began to preach the Goſpel in Judea, Math. 4.

19. God was more clearly manifeſted to him, then any other in *Iſrael*, *Exod.* 33. 11.

So was the Lord more clearly ſeen by Chriſt, then by any creature, Joh. 1. 18.

20. He was in a ſort transfigured in face on *Sinai*, when he ſhined ſo before the people, that they could not behold him unvailed, *Exod.* 34. 33.

So was Chriſt transfigured wholly on Tabor, *when his body and garments ſhined to his Diſciples, that they were raviſhed, and wiſt not what they ſaid*, Mat. 17.

21. Many of the people were deſtroyed with *Korah*, for offending againſt him, for murmuring and inſurrection, *Numb.* 16.

So were moſt the Jews by Titus, *for treſpaſſing ſo againſt our Saviour in crucifying him*, Joſephus *Hiſtory.*

22. He dyed willingly upon Mount *Abarim*, and left *Joſhua* to ſupply his room, *Deut.* 34. 5.

So did Chriſt upon Mount Golgotha, *and having aſcended, ſent his Spirit to ſupply his room*, Act. 2.

23. His grave was never found: for he roſe again, as is apparant by his apparition on *Tabor* with *Elias*, talking with Chriſt, *Deut.* 34. 6. *Matth.* 17.

So likewiſe did Chriſt Jeſus riſe the third day, not being found of them that ſought him in the grave, Matth. 28.

24. He led *Iſrael* to *Canaan*, *Deut.* 32.

So doth Chriſt lead his Church to Heaven, John 14. 6.

25. He was King, Prophet, and Mediator of the people.

Typing ſo Chriſt Jeſus in all theſe his Offices, Heb. 9. 13.

26. He appointed the Tabernacle, and ſervice thereof, as the LORD commanded him, and according to the pattern, *Exod.* 25 40.

So hath Chriſt appointed the worſhip of his Father, in the Miniſtry and Government of his Church, according to the Word. The

The Disparity.

Moses was most unwilling to undergo that calling of Deliverance of *Israel*. But Christ most willingly undertook the Deliverance of his Church. *Moses* hands also were wearied in holding up: therefore fell down, till *Aaron* and *Hur* stayed them up: But the hands of our blessed Mediator are never weary to interceed for his people. *Moses* saw not God face to face: but he that proceeded out of the bosom of the Father, did see him clearly, even Christ, that is the ingraven Character of the Father. Also *Moses* led the people only into the sight of *Canaan*, and unto the borders thereof, but gave them not possession therein: But our Mediator and Messiah hath purchased the same unto his Chosen, and hath gone before to prepare a place for us in that celestial *Canaan*, that we may possess the same peaceably, after the day of our dissolution.

Of holy times in general.

AS there were amongst the Jews in that Levitical and Typical Law of theirs, holy Persons, holy Things, holy Places; so were there holy Times, which were either Days, Moons, Seasons or Years, calling to memory special benefits, and therewith pointing at more higher mysteries.

1. Days

1. DAys, were the Sabbath, which was holy. *Which did call to mind the benefit of our Creation, for which we should be thankful: and did therewith signifie that eternal rest of Gods Chosen, which they should enjoy,* Rev. 14. 13.

2. Moons: Such was the New Moon, which was holy.

Which did put in mind the Lords Gubernation of all things, as from whom all alterations and changes do come: and therefore teach us to rely on his providence, Psal. 23. 1.

3. Seasons: which were three.

1. The Passover.

Typing and teaching the benefit of our Redemption, as shall be hereafter more fully declared.

2. The Pentecost.

Remembring us thereby, to acknowledge the benefit of our Sanctification by the holy Ghost.

3. The Feast of Tabernacles, or Tents.

To make us mindful (as well as the Jews) of our Protection: who are daily preserved, as the Israelites in Tents were in the Wilderness.

4. Years: which was every seventh year: but in special that great *Jubile* after a Sabbath of seven years.

To remember us of that full freedom and joy, in that great Day of the glorifying of Gods Saints. So that being Created, Governed, Redeemed, and Preserved here: by the same God we shall be Glorified hereafter.

The

The Paſſover, Exod. 12. 2 Cor. 5. 7.

1. IT was called the Paſſover; becauſe the deſtroying Angel paſſed over all their houſes, whoſe door-poſts were ſtriked with the blound thereof, and wherein the ſame was eaten, *Exod.* 12. 27.

So is Chriſt called; becauſe Gods wrath paſſes over all them, whoſe ſouls are ſprinkled with his bloud, and truly by Faith feed upon him, 1 Cor. 5. 7.

2. It was killed, before *Iſrael* was delivered, *Exod.* 12. 6.

So Chriſt behoved to ſuffer, before we could be redeemed, Act. 17. 2.

3. It was killed, before *Moſes* Law, or *Aarons* Sacrifices were injoyned.

To ſhew, that by none of them, but by the true Paſſover, that Lamb of God, killed from the beginning, deliverance comes to mankind, Rom. 3. Heb. 9.

4. It was killed, and to be killed yearly the firſt Moneth of the year, *ver.* 2. when the day lengthning, and the Sun aſcending, each thing beginneth to revive.

To ſhew, that by the true Paſſover, not only is our time, and all other things ſanctified: but alſo that we ſhould in recent remembrance of that benefite of our Redemption, all our days and years be thankful to our gracious Redeemer, Eph. 5. 4. 20. *and that by his death, true life and reviving came unto mankind.*

5.

5. It was slain the 14. day, which was the fourth day after the separation thereof, *ver.* 3. which was then full Moon: shadowing, that then Christ should suffer, when the fulness of ceremonial light was in him accomplished, and his death to make a full period, ever thereafter to decay and vanish.

To shew first, that instantly after his Birth, our Passover should not be sacrificed, till the appointed hour: and secondly, that as thereby they were taught to prepare themselves to the eating thereof, so should we to the eating of our Lamb by true Faith and Repentance, 1 Cor. 11.

6. In the evening the Passover was killed, *ibid.*

Shewing thereby, that in the latter time Christ should suffer: and as at night there is darkness and all are at rest: So when all mankind was sitting in darkness of mind and life, and all the world at a general outward rest of peace, then should our Saviour come and suffer. As also the killing thereof at even, did shew how as at even, the Sun goes to: so it was the Sun of righteousness that was to suffer and die, and at his Passion, what universal darkness should be upon the whole earth, Luk. 23. 44.

7. At night also the Passover was eaten, *ver.* 8.

Prefiguring so unto us how our true Paschal Lamb should be eaten by us, in mysterio scilicet, accenso alio lumine quam naturali.

8. It was eaten in *Goshen*, *Israel* being in Egypt, and in Jerusalem, they being in *Canaan*: both, places of the Churches abode.

To shew that in his true Church onely is our true Pastor to be found, and profitably fed upon, Col. 2: 18.

9. It

9. It was (more particularly) eaten in the family, *each house a Lamb, verse* 3.

Shewing that with unity in faith and love, as all of one family we must eat of our true Passeover, and that they are but few who truly feed, and are partakers of this Lamb, Math. 7. 13.

10. The house must be prepared.

To warn us so to prepare our hearts, 1 Cor. 11.

11. If the house be too little, the neighbours must be assumed, yea, the strangers, so be he circumcised, *verse* 4.

To signifie first the superaboundant virtue of Christs death: for the house may be too little for the Lamb, but not the Lamb for a house: as likewise, the sweet Communion of Saints in love, the joyful Vocation also of the neighbour Gentiles, and admission to the fellowship of faith, being inwardly circumcised, and at last, to condemne the private giving of the Sacraments to one or two only.

12. The Passeover was to be taken of the Lambs, *verse* 5.

To shew that our Saviour should be innocent in life; meek and patient in death, and profitable alway, Isai. 53.

13. Or it was to be taken of the Kids, *Ibid.* And in the general, the taking of it from among the flock, did signifie the separation of Christ from sinners.

To shew, albeit our Saviour was sinless himself, yet he should come of the race of sinners: (as the Kid comes of the Goat) as also, that in wrong reputation, and true imputation, being made sin for us, he should be as a Kid or a Goat, 2 Cor. 5. 21. Isai. 53. 4.

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14. It

14. It must be without any blemish *ibid.*

Shadowing thereby the perfection and innocen of Christ, Psal. 40. 7.

15. He must be a Male, *ibid.*

Noting thereby the excellency of strength a dignity (most proper to that Sex) which should in Christ, Hos. 1. 11.

16. He must be a year old, *ibid.*

Signifying the experience that Christ should ha of our miseries whereof even a dayes continuan yeelds sufficient proof. As also that perfection Christ in like sort, and that in fulness of time should come and suffer (a year being a perfect r volution of the Suns full course,) Heb. 4. 15. 5. 2

17. It must be set apart a while, *verse* 6.

Teaching thereby preparation, and due meditati of the Lords great work of our delivery, 1 Cor. 1 Psal. 103.

18. It was then killed, and that by *Israel*, *Ibid*

So Christ behoved to dye, ere comfort could flo to us of appeasing Gods wrath, and satisfying h justice, the merit of whose death redounds to h chosen Church only, Isaiah 59. 20.

19. The blood was be-sprinkled on the Lin tell and door-posts, that the Angel seeing the lam might pass by, *verse* 7.

Signifying, that by Christ bloud applyed, the wra of God is made to pass by us: and where Christ t Lamb is inwardly in the house of the Soul, th sprinkling of Christs blood will be seen by sanctifica tion outwardly in the practice of the life, 1 Cor. 1 30.

Nor also, that the aspersion of this blood b Hyso

Hyſope (which is a purging Herb) doth give us to underſtand the three-fold vertue of Chriſts blood. Firſt as it is a ranſome to Gods juſtice: and ſecondly, preſerveth from the deſtroyer of Gods wrath: ſo thirdly, it purgeth alſo the polluted ſoul.

Alſo the ſprinkling of the blood upon the door-poſts, noted, how going in and out, ever we ſhould remember Chriſts death, and not be aſhamed of the profeſſion of his Croſs: And that by Baptiſm our ſouls muſt firſt be ſprinkled with his blood, before we can look for to be partakers truly of his body, 1 Cor. 12. 13.

20. The Lamb muſt be roſt with fire, and that wholly, or all of it, *verſe* 8.

Signifying thereby the agony of Chriſt in the Garden, and the wrath of his Father which he did indure both in ſoul and body, Math. 20.

21. It muſt not be eaten raw, *verſe* 9.

Noting, that we ſhould not unpreparedly receive, nor groſſely conceive of Chriſt in the Sacrament, Joh. 6. 1 Cor. 11.

22. It muſt not be ſodden with water.

Shewing that to his Inſtitution we muſt not joyn our inventions (adding, altering or impairing) nor to the merit of his all ſufficient ſacrifice, the proud merit of our menſtruous righteouſneſs, Iſai. 57. 12.

23. It muſt be eaten all, and that with unleavened bread, *ver.* 8.

To ſhew, that nothing in Chriſt is unprofitable or to be rejected, and that to the true participation of him, we muſt eſchew corruption of doctrine, of manners, and malice, 2 Cor. 5.

24 With

24. With ſowre herbs alſo the Paſſeover muſt be eaten.

Signifying thereby, that with repentance we must eat our Paſſeover, in remembrance of our bitter and ſowr eſtate of ſins ſlavery, wherein we were captivate, and of the bitter Paſſion of Chriſt, whose teeth were ſet on edge when we had eaten the ſowr Grapes, Iſai. 53. 4, 9.

25. They behoved to eat the Paſſeover their loyns being girded, their ſtaves in their hands, and their ſhooes on their feet, *verſe* 11.

To ſhew how we ſhould eat our Paſſeover, like pilgrims, to wit, not looking for a permanent City here: our loinis girded with verity, and the preparation of the Goſpel on our feet, the ſtaffe of God's word in our hands, and with alacrity and readiness making forward to our heavenly manſion, Phil. 13.

26. They behoved likewiſe to eat the ſame in haſt, as not doubting of the ſpeedy work of their delivery, and as ready waiters when they ſhould be called out of doors.

To ſignifie likewiſe in Faith and readineſs to come when Jeſus calls, and with the affections of fear and Love, (which are the two uſual cauſes of haſt) deſirouſly and boldly we ſhould eat our Paſſeover, 1 Cor. 11.

27. Nothing was to be reſerved till to morrow of the Lamb, *verſe* 10.

Noting thereby the fulneſs of theirs and our deliverance: not that we ſhould reſerve our ſins to live in awhile, keeping up, as it were a part of Chriſts death for it. Popiſh reſervation alſo of the Hoſt is condemned hereby. 28.

28. If any remaine thereof overnight, the same must be burnt with fire, *verse* 10.

Teaching to avoid prophanation of holy things thereby: Hoc pacto etiam compellens accersere genos (*saith a Father*) *This burning is apishly imitated in the popish Host.*

29. No uncircumcised person might eat of the Passeover.

So no unsanctified person can be truly partaker of Christ Jesus, Math. 22.

30. The bones thereof might not be broken.

Typing hereby in Christs suffering, how not a bone of him should be broken, as was foretold, Joh. 19. 36.

31. None might go out of door that night.

Perseverance in Christs Family or Church, and in the bosome thereof, being pointed at hereby, not going out in affection to the world again, Rev. 2. 10.

32. One Law shall be for all (saith the Lord) *verse* 49.

Shewing thereby, whereby the Church of Christ is governed, and that with God there is no exception of persons, Act. 10. 34.

33. It was to be observed, with the word of institution, to be joyned thereto, *verse* 26. 27.

So is the Sacrament to be celebrate with the word of institution, and exhortation to be added thereto likewise, as the Seal and Charter going together, 1 Cor. 11.

Last, in that the blood of the Lamb was first sprinkled, and then it self prepared and eaten.

It shews that first Christ was made a sacrifice to God, and then a Sacrament to us.

The Disparity.

THe Jewish Passeover did feed the body: but our Passeover Christ doth feed the soul. was a sign of their deliverance: but Christ is the very worker of our deliverance. There were many Lambs eaten in the whole camp, all called the Passeover; because they pointed at one one who should be the true Passeover, and who alone sufficeth the whole number of his faithful. The Lamb being eaten, nothing thereof did remain: but Christ being fed upon, is no whit impaired, but remaineth as perpetual nourishment to his own Chosen.

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15. *Aaron.*

1. AARON, a Teacher, or the mountain of fortitude.

So is Christ the true Teacher of his Church, an exalted Mountain of invincible strength, Mat. 11. 21.

2. He was *Moses* mouth to the people, *Exod.* 4. 30.

So was Christ his Fathers mouth to the world, declaring his will, Joh. 1.

3. He was the blesser of the people, *Lev.* 9. 22.

So is Christ the true blesser of his people and Church, Gen. 12. 3.

4. He was the High Priest of the Lord, *Lev.* 8.

And so was Christ that only true High Priest and faithful, Heb. 9.

5. He dyed on the top of Mount *Hor*, called *Moſera*, *Numb.* 20.

So Chriſt dyed on the top of Mount Golgotha, Luke 23.

The Diſparity.

Aaron dyed in the wilderneſs for his own offence, for diſobeying the Lord at the waters of *Meribah*: but Chriſt Jeſus our High Prieſt dyed in the world, for our offences and manifold diſobedience imputed to him, and undertaken by him. Alſo *Aaron* brought not the people into *Canaan*, neither entred there himſelf: but our High-Prieſt hath both entred himſelf into that heavenly *Canaan*, and bringeth the members of his true Church there alſo.

The High Prieſt, Exod, 28.

1. HE was taken of men, but behoved not to have any blemiſh, *Lev.* 22 17,

So was Chriſt of the race of mankind according to the fleſh: but was altogether ſinleſs, Heb. 7.

2. He aſſumed not this honour to himſelf, but was given him of God.

So neither did Chriſt, but it was given him of the Father, Heb. 5. 5.

3. He was waſhed with water, and anointed with the holy oyl, *Exod.* 29. 7. *Lev.* 16. 4.

To note that immaculat ſanctity that ſhould be in Chriſt, and that he ſhould be anointed with the oyl of gladneſs above his fellows, Iſai. 61. 2.

His flesh and loyns were covered with cl
linen, *Exod.* 28. 42.

*So was Christs Humanity cloathed with t
holiness*, Isai. 53.

5. He was cloathed gloriously, *Exod.* 28. 2

*So was Christ with perfect righteousness, and
Majesty of his Deity.*

6. He had a holy crown upon his head, *Ex*
29. 2.

*Signifying thereby the Deity of Christ (which
a circle hath neither beginning nor end) and
royal dignity wherewith he is crowned King of
Chosen*, Jer. 23. 5.

7. He had an ingraven plate with *Holi
unto the Lord* on his forehead, *Exod.* 28. 36.

*Noting the intercessory oblation of the perfect
of his Holiness, whereby our imperfect righteous
is at the Fathers hands accepted*, Heb. 8.

8. The colours of the embroidering of h
garments being Blue, Purple, Skarlet and Whi
Exodus 28. 6.

*Signified the truth of his Prophetical Office, t
Majesty of his Royal, the perfection of his Priestl
and his sincere sanctity in execution of all, with a
other his resplendent grace beautifying his blesse
person*, Heb. 10. Joh. 18. Act. 7.

9. The edge of woven work about the Coll
of the Robe of the Ephod, that it should no
tear, *ver.* 32.

*Pointed the spiritual strength, and entire rig
teousness of Christ*, Heb. 7. 26.

10. He had *Urim* and *Thummim* upon h
breast, *verse* 30.

So had Chriſt the perfection of true light, and perfect holineſs in his heart, ibid.

11. He bore the names of the Tribes of *Iſrael* upon his breaſt, when he went in before the Lord, *verſe* 29.

Typing the continual interceſſion of Chriſt for his Church, Heb. 7. 25.

12. Theſe names were ingraven in hard ſtones.

So are the godly not lightly written: but indelibly graven in the memory and love of Chriſt, 1 Joh. 4.

13. Likewiſe he bore the names in two Onyx ſtones upon his ſhoulders, *Exod.* 28. 9.

So doth Chriſt bear and upbear his own, by his great power and grace, even when his back ſeems bowed upon them, Jer. 8. *interceeding for them*, Heb. 7.

14. The wreathed chain tyed to the rings of pure gold, wherewith the breſt-plat and Humeral was tyed, *verſe* 14.

Signified the perfect connexture of all heavenly vertues adorning Chriſts humanity: as alſo, that true faith, whereby we are girt unto him, Jer. 13.

15. The Bels and Pomegranats hanging about his veſture, whereby he was heard when he entered into the Sanctuary and Holyeſt, *verſe* 33.

Shadowed his proclaiming of the joyful Goſpel, and confirming the ſame by his holy works and miracles upon earth: as alſo typed his continual interceſſion for his Choſen in Heaven, Heb. 8.

16. His coſtly wrought Girdle, *ver.* 39.

Signified that truth and conſtancy whereby our

High Priest in his gracious promises of the Go
is perfectly girt about.

17. He alone entered into the *holiest* Pla
and that not without blood, to make atoneme
and intercession for the people, *Lev.* 16.

So hath Christ entred into the heavens, there
lone, and only to be our Mediator, through
merit of his precious blood shed and atonement
made for all, to procure good things, and appe
wrath for us Heb. 7.

18. He might not go forth of the Sanctuary
lament for the dead.

Shadowing, that Christ now being ascended
entred into the holy heavens, his beatitude
cannot be interrupted by any more sufferings of mi
or dolour, Ibid.

19. His Wife behoved to be a chast Virgin.

So must Christs Church be as a Virgin, chast,
giving neither her love, nor his worship unto
other, Math. 25.

20. The putting of the blood of the solem
sacrifice upon his right ear, thumb, and to, *Ex*
29. 20.

Did shew that in Christ there is nothing but rig
and unblameable, and that it is his blood, t
should make them blessed that should sit at his ri
hand. As also, the consecrating of Christs whole
son by his death and blood-shed to be the Princ
our salvation, even as we should likewise in
things by his blood be consecrat unto his holy obe
ence in all our sences, actions, and walkin
Heb. 7.

21. His garments remained for ever,

his ſons to be cloathed withall, *Exodus* 29. 29. *Even ſo doth the garment of the righteouſneſs of Chriſt abide for ever for to cloath his own children withall, in Juſtification, unto Sanctification and glory*, Iſal. 61. 10.

(As for the linen garments of the inferiour Prieſts, they ſignified that Holineſs which the Miniſtery ought to be cloathed withall, ſet down by the Apoſtle, 1 *Tim.* 3.)

The Diſparity, Heb. 7.

THe Jewiſh High Prieſt was taken of the Tribe of *Levi*; but our High Prieſt is ſprung of the Tribe of *Judah*, not after the order of *Aaron*, but after the order of *Melchiſedeck*. Wherefore the Prieſt-hood being thus changed, of neceſſity there behoved to be a change of the Covenant. Again, the Jewiſh High Prieſt was made without an oath. For as much then as Chriſt is not made without an oath, by ſo much is he made ſurety of a better Covenant. Theirs was made after the Law of the carnal commandement: but our High Prieſt is made after the power of endleſs life. Theirs needed a ſucceſſor; therefore they were many, becauſe they were mortal: but Ours, becauſe he endureth for ever, hath a Prieſt-hood which cannot paſs from one to another. Theirs behoved to offer up ſacrifice for his own ſins: but our High Prieſt is holy, harmeleſs, undefiled and ſeparat from ſinners, without ſpot. Theirs did frequently offer up ſacrifice of beaſts, whoſe blood could not purge: but our High Prieſt hath once offered up an all-

sufficient sacrifice, never to be reiterate, ev himself to the Father, whose blood cleanseth from all our sins. Theirs every year entred to the *Holiest* by the blood of Buls and Calv which could not take away sins: but our Hi Priest, by his own blood hath he once entr into the Holy Place, and obtained eternal r demption for us, by the vaile of his flesh, pe cing the highest heavens, to appear now in t sight of God for his Church, *Heb.* 9. 12.

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17. *The Cloudy Pillar.* Exod. 14.

1. THE Cloudy Pillar was *Israels* guide, whi they followed in their several camps from Egypt to Canaan, *Num.* 9. 15, 16, 17. &

So is Christ our true guide, which we must fo low in our journey to heaven, both in the precepts his word, and practice of his Life, Math. 11. 29.

2. It was in the shape of a Pillar.

So is Christ like a Pillar, firm, stable, and straigh and with his strength supporting all those that re upon him, Exod. 15. 2.

3. In going behind between the camps of I rael, and the Egyptians, it was a defence un them, *Exod.* 14. 19.

So is Christ not only a Director, but a Protect to his Church, from all their enimies, Psal. 18. 1.

4. It was darkness to the Egyptians, but gav light unto them of Israel, *verse* 20.

So is Christ salvation to the godly: but a stumbl ing block and stone of offence unto the wicked, Matt 21. 44. 5.

5. It was a Cloud by day, and a Fire by night to *Israel*, *ibid.*

So is Christ a cooling refreshment to his own, in the scorching day of temptation or trouble: and a comfortable Lamp of light to direct them in the time of this life, Joh. 1.

6. It was a Fire, and a Cloud, yet both but one Pillar.

So Christ is God, and Man likewise, yet in both but one person, Isai. 9. 6.

7. It was a fiery Pillar.

So is Christ not only strong as a Pillar for the defence and bearing up of his own, and as a fire illuminating, purging, comforting, and kindling Zeal in his Chosen ones: but also he is a fire, fearfully to consume his enemies, as stubble before the flame, Psal. 2.

8. In the fire, and in the Cloud, God was seen by *Israel* in the Wilderness: but both ceased in *Canaan*.

So in the word and in the Sacraments he is seen by his Church in the world: but both shall cease in heaven.

The Disparity.

THe Cloud vanished, and was no more seen, after they came to *Canaan*: but our blessed Pillar Christ Jesus, when we enter, and come to that celestial *Canaan*, shall then more clearly and constantly be seen then before, the foresaid dim sight of him in Word and Sacraments ceasing.

18. *The Rock*, Exod. 17.

1. IT was a Rock fixed and sure.

So is Christ that sure Rock and foundati upon whom the godly build, and against which blind wicked ones dashing, bruise themselves pieces. To which also, his own do run, as to a stre defence, and against which, the gates of hell it shall in no wise prevail, Math. 16.

2. It had no outward delightful shew in t Wilderness, but as a bare hard Rock.

So neither had Christ any outward form or bea ty in the world, that we should desire him: but a root out of a dry ground, was a man full of so rows, and in hard distress and poverty, Isal. 5 2, 3.

3. It seemed wonderful, and almost incre dible even unto *Moses*, that God would make th Rock to give water to such a murmuring people

So likewise was it a wonderful work of love that the Lord should make his own Son to shed hi heart-blood, for such a rebellious generation as man kind: therefore Isal. 53. 1. *cryes out*, Who wi believe our report?

4. It gave water aboundantly unto the people when they could get no other to quench their thirst; so that, in respect of the running stream thereof, it is said to have followed them, 1 *Cor.* 10. and this water only sufficiently refreshed them all.

So CHRIST *shed his blood aboundantly, whe* nothin

nothing elſe could redeem us, nor quench the tormenting thirſt of an accuſing or grieved conſcience, and this blood only is ſufficient to purge all our ſins perfectly, Heb. 7.

5. It was firſt ſtriken with *Moſes* Rod, before it yielded forth the waters for the people, *Exod.* 17. 6.

So was Chriſt nailed on the Croſs, according to that, Curſed is every one that hangeth on a Tree: *our tranſgreſſions of the Law being laid upon him, before his precious blood iſſued forth of his heart and wounds, to conſummate the Redemption of his Church*, Luke 23.

6. *Moſes* at that time debarred himſelf from *Canaan*, and led the people only unto the borders thereof, delivering them to *Joſua*.

To ſhew, that Chriſt having ſuffered, by the Law there is no Juſtification, nor attaining unto heaven: but being imperfect and weak in it ſelf, is now but a pedagogy unto Chriſt Jeſus, Rom. 3.20.

The Diſparity.

ALL *Iſrael* promiſcuouſly did drink of the Rock; as well the murmurers, as the godly and patient ſort: but ſo ſhall not all in the viſible Church be partakers of the blood of Chriſt; but they only who truely repent and believe.

19. *Manna*,

19. *Manna*, Exod. 16. Joh. 6.

1. THE LORD gave the people *Manna* to satisfie their hunger, to testifie his bounty, power and providence, to tempt or try them in the Wilderness, *Exod.* 16. 4.

So the Lord sent Christ into the world, to be made meet food for the hunger of our souls: to shew us likewise his unmerited mercy and kindness; and poor and lowly he sent him, to try who notwithstanding would believe in him, Isai. 53.

2. Manna was little in quantity, *ver.* 14.

So was Christ little and contemptible in the eyes of the world in reputation, ibid.

3. It was white of colour, *verse* 31.

So was Christ holy and sanctified in nature, Psal. 40. 8.

4. It was round in shape.

To note the perfectness and entirenss of Christ in all heavenly graces, Heb. 7.

5. It was sweet, and tasted like fresh oyl or wafers, baked with honey, *Numb.* 11. 7.

So is Christ most sweet and pleasant to all afflicted consciences, by the recent and cheering consolation of his blood-shed and Spirit, Joh. 16. 7.

6. It came down from heaven, *Joh.* 6.

So did Christ Jesus, Joh. 6.

7. The name thereof was *Man*, or *Manhu* which is a portion, an admirable gift, or meat prepared, *Exod.* 16. 15.

So is Christ the portion of his Chosen, the admir-

ble great gift of the Father, and prepared food for every hungring soul, Joh. 6. 51.

8. It came down with the dew, and was gathered, verse 14.

So Christ comes to us with the dew of grace, and hereby is applyed.

9. It fell round about the camp of Israel, and was sufficient for all to gather thereof, and fell in no other place, verse 13.

So Christ is conversant within the limits of his Church, and is the fulness of grace to all who are true partakers of him, and no where else to be found, Rev. 1.

10. It was gathered by measure in the Wilderness, and he who gathered least, had no lack, verse 18.

So is Christs grace in this world given, but by measure, and he who hath the weakest faith, so it be true, shall attain to the same salvation which he of a stronger doth, 2. Pet. 3. Luke 17. 6.

11. When it came, it made the people to admire, for they wist not what it was, verse 15.

So when Christ came, many did wonder; yea, the rude, and all Jerusalem with him were troubled, and sundry wist not what that mystery of his Incarnation meant, Math. 2.

12. It was, as sufficient for all; so common to all, and that freely.

So is Christ a free imparter of salvation to rich and poor, King and Beggar, without respect of persons, Act. 10. 34.

13. It was grind and baked, before it was meet food for the people, ver. 23.

So Christ behoved first divers wayes to suffer, before he could be a meet Comforter and Saviour to his Church, Act. 17. 2.

14. It was gathered carely, *ver.* 21.

So is Christ and his grace to be embraced speedily and timously, Math. 25.

15. It was dayly gathered except on the Sabbath, *ver.* 23.

So for a further degree of grace dayly, we must alway labour here, while that eternal Sabbath of rest come, when grace shall be perfected in glory hereafter, 2 Pet. 3. 18.

16. They went out of their Tents to gather it.

So must we go out of the old man and love of the world, to participate of Christ, 2 Cor. 5.

17. To the breakers of Gods command, keeping the same over-night; it turned into putrifaction to them, and stunk, *Numb.* 11.

So to the hearers of Christs word, and contrary practisers unto the same, it becomes unto them the savour of death, Jam. 1.

18. It ceased when they came to *Canaan*, *Josh.* 5. 12.

So shall the Word and Sacraments, when we come to the Kingdom of Heaven, and see Christ face to face, 1 Cor. 13.

19. Manna was kept and put in a golden pot before the Lord, to remain in the Holiest for ever, *Exod.* 16. 13.

So Christ Jesus glorified in his Humanity at the right hand of God in the heavens, abides for ever unto all ages of the faithful, Heb. 7.

20. Manna was loathed by the wicked murm-

murers, on whom the Lords wrath fell, *Numb.* 11. 6.

So is Chriſt Jeſus in his Word and Sacraments, by the carnal and ungodly, whom GOD in his anger ſhall likewiſe deſtroy, Jude 4.

21. Manna fed the natural life.

So doth Chriſt Jeſus the ſpiritual life.

The Diſparity.

MAnna did feed only the natural life: but Chriſt Jeſus is the food of the ſpiritual life. Again, Manna did corrupt and putrifie: but ſo cannot our ſpiritual Manna, who abideth for ever ſolid and ſweet comfort to every diſtreſſed conſcience. They enjoyed it only in the Wilderneſs: but our chief and fulleſt enjoying of our Manna, ſhall be in celeſtial *Canaan*. It was not to be found but at a ſet time, for it melted away when the Sun aroſe: but our Manna, Chriſt, is ever at all times to be found, both in proſperity and affliction, late and early, never diſappointing thoſe that truely ſeek him. Manna that was reſerved in the Holieſt, was ſpoiled and did periſh thereafter at the captivity: but our heavenly Manna, ſeated in higheſt glory, can never periſh nor ſuffer any violence.

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20. *The Brazen Serpent.* Numb. 21.

1. NEither *Moſes* nor the Law could cure the people of the ſtinging of the fiery Serpents: but only the Brazen Serpent.

So neither the Law, nor any creature could ransom mankind, and redeem them from the cruel power of Satan, but only Christ Jesus, Rom. 3. 25.

2. After many had dyed for murmuring, then the Brazen Serpent was set up, *Num.* 21. 6.

So after that all mankind through sin was subdued to death and condemnation, then Christ came for our recovery to be crucified, Isai. 53:

3. A Serpent stung, and a Serpent cured.

So man (the first Adam) lost mankind: and Man again (the second Adam) redeemed mankind, Rom. 5. 14.

4. Albeit it was called a Serpent, yet it was both without poison or sting.

So albeit Christ was thought a sinner (as other men) yet was he both sinless and spotless, Heb. 7. 26.

5. It was made of brass, and not of gold, *ver.*

So was Christ sent, not with outward glory, or worldly pompous show: but base and humble in outward appearance, Isai. 53. 2.

6. It was not forged by mans hand, or hammer, but in a mould, yet in the fire.

So Christ was not begotten by man: but conceived by the Holy Ghost to the likeness of the Father, Luke 2. 35.

7. It was not only made, but before it cured it was set up on high.

So Christ behoved not only to be born: but also crucified, before our Redemption could be finished.

8. They were only cured who looked upon the same.

So they only are redeemed from death, to eternal life, who only by faith eyes him, Isa. 46. 22. *believe in Christ, and the[illegible] crucified.* 9.

9. It was a wonderful mean of cure, and undeservedly devised of GOD, of meer pity; yea, against the merit of these murmurers.

So is the death of the only Son of God for rebellious mankind, an admirable work of unmerited mercy likewise, above our merit, without our merit, and against our merit, Eph. 1. 4.

10. Yet albeit it was instituted by God, and great miracles wrought at the presence thereof: (the Lords institution lasting, and right use being made thereof by the people in the Wilderness) yet at last (being Idolatrously abused) was destroyed by that godly King *Hezekiah*, and called *Nehushtan*, or a mass of brass, 2 *King.* 18.

Shewing thereby how lawful by the like example, and much more likewise, Images and other inventions of men, turning to an Idolatrous or superstitious abuse, their abrogating is in a reformed Christian Church.

The Disparity.

THe Brazen Serpent was destroyed (as is said) but our exalted Jesus can never be destroyed. It retained not alway the vertue of curing: but our blessed Saviour doth ever retain the vertue and efficacy of saving.

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21. *The Tabernacle*, Exod. 26.

IT had three places therein: the outward Court, wherein the brazen Laver, and brazen Altar stood.

Repreſenting the viſible Church, wherein is outwa Baptiſm, and external exerciſe of worſhip common all the Called and Elect, Math: 13.

Secondly, the *Holy* place, wherein was th Candleſtick, the table of Shew-bread, and th Altar of perfume.

Repreſenting the inviſible true Church, conſiſti of the elect only, militant on earth, wherein is t light of the Spirit by the word, the true particip tion of Chriſt, the bread of life, and the ſincere a ceptable ſacrifice of true prayer and praiſe. With this place enters only the Royal Prieſt-hood of Go Rom. 12. 1. 1 Pet. 2. 5.

Thirdly, *the Holieſt of all*, wherein was th Mercy-Seat, the glory of GOD between th Cherubims, and the golden Cenſer.

Repreſenting the triumphant Church in the he vens, wherein is ſeated Chriſt Jeſus in glory, the ſ city of the bleſſed Angels, and the praiſe of th glorified ſpirits, with the continual interceſſion our Saviour for his Saints on earth, Heb. 8.

2. The entry to the Holleſt, was by the Hol place, and to the holy place, was by the utte Court.

So our entry to the heavens, is by being membe of the inviſible Church, through faith in a good co ſcience, and our entry to be members of the inviſib Church, is by aſſociating our ſelves to the viſib Church profeſſing the word and Sacraments in t Primitive Apoſtolick ſincerity.

3. The fixed Pillars of the holy place,

Signifieth the Apoſtolick doctrines, in reſpect the miniſtery whereof, the Church it ſelf is called, t Pillar of Truth, 1 Tim. 3. 17. 4. Th

4. The divers ornaments and instruments thereof,

Typeth the diversity of spiritual gifts and functions in the Christian Church, Rom. 12. 6.

5. The several coverings thereof,

Doth not the Lords sure protection of his Church by his power and Angels, Heb. 1. 14.

6. Gold within, and skines without,

Shadoweth the spiritual and inward glory of the Church, and her account before God, albeit contemptible to the world in outwards, Cant. 1. 4.

7. The Tabernacle and all the instruments thereof: yea the very Ash-pans and Snuffers of the Candlestick, must be made according to the patern in the Mount, *Exod.* 25. 40. *Heb.* 8. 5.

Shewing thereby that the Church, and all the exercise of worship that is therein, whether doctrine or discipline, must be conformed unto the written word, Gal. 1. 8.

8. The voluntary oblation of the people to build the Tabernacle,

Represents that willing allotment and portion that Christians should give for the upholding of Gods worship and ministery amongst them, and for the maintenance of the poor members of Christs mystical body, 2 Cor. 9. 8.

9. The principal builders of the Tabernacle, were *Bezaleel* and *Aholiab*, extraordinarily indued with cunning in every work, and the secondary, was every skilful workman in whole mi[nd] God had put skill, and will to assist the wo[rk] *Exod.* 36.

These figuring the Apostles, as Master-build[ers]

laying the foundation of the Christian Church, and the other the ordinary Pastors building on that foundation aright, being gifted and fitted for that effect, 1 Cor. 3. 10. Rom. 12. 6. Ephes. 11. 28.

10. The parts of the Tabernacle were so made, that they might be joyned or separated when they list, *Deut.* 12. 9.

To shew the faithful in this Tabernacle of their body, which is to be laid down, and raised again, to be far from their resting place, while they be in that glorious Temple of the heavens settled and seated with CHRIST, 2 Cor. 5. 4.

11. The Curtens of the Tabernacle imbroidered with Cherubims.

Signified the service and protection of the Church by the holy Angels, Isa. 6.

12. These Curtens were coupled by their strings and golden hookes, that it might be one Tabernacle, *Exod.* 36. 13.

Shewing, that the divers members of the Church, (whether triumphant or militant, and every where dispersed, make up but one Tabernacle, Eph. 4. 8. Heb. 9. 11.

13. The glorious door of the Tabernacle,

Shadowed Christ Jesus, who saith of himself expressely, I am the door, Joh. 10. 7. *by whom we get entry either to grace or glory.*

14. The Tabernacle thus by all the couplings thereof being erected,

Did signifie the knitting together by every joynt, the whole body of the Church in CHRIST *edified by the truth in charity, for the furniture whereof according to the effectuall power which is in the*

the measure of every part) *it receiveth increase of the body, unto the edifying of it self in love*, Ephes. 4. 16.

15. Every boord of the Tabernacle, signified each several member of Christ and his Church, of Shittim wood: that is, chosen and sanctified, overlaid with gold, that is, made glorious in Christ, standing upright, by the erection of Hope, fixed by the tenons of Faith, and founded on the socket Christ, as also joyned by barrs, which is the unity of one Spirit, and love: the coverture of this Tabernacle, is Christ, the linen represents his innocency, the Goats hair, his afflictions (the Penitentiars garment being usually made of such) the third covering dyed red, figuring his blood covering our sins, and the fourth of broken skines his abasement and humility. The door of the Tabernacle was not of any hard or debarring matter, but of a vaile, easily penetrable, to shew our easie accesse to grace in Christ, and acceptation in the bosome of his Church.

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22. *The Vaile of the Holiest*, Exod. 26. 31.

1. IT was glorious, of embroidered work of divers colours.

So was the body of Christ beautified with excellent, divers and heavenly graces, Heb. 7. 26. Col. 2. 3.

2. It was replenished and wrought full of Cherubims.

Noting thereby that serviceable and ready attendance of the Angels on the person and body of Christ, Joh. 1. 51.

3. It was born up by glorious and costly Pillars, over-laid with gold, on Sockets of silver, which it covered, and whereon it did hang.

To shew that the Humanity of Christ (especially in his suffering) should be born up by his Deity, which his man-hood did overvaile, and under which it again in a manner did lurk.

4. By the Vail only there was entry into the Holiest place of all.

So by the vail of his flesh only (rent upon the Cross) hath Christ made a new and living way for us, to God, and to Heaven, Heb. 10. 20.

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23. *The Ark*, Exod. 25. 10. to 17.

1. THe Ark was made of Shittim wood, which was durable, and not subject to putrifaction.

So Christ Jesus was neither subject to the corruption of sin, nor putrifaction of the grave, Psal. 16. 9. 10.

2. The Wood was over-laid within and without with fine gold and pure.

So the excellent divine nature of Christ was so united to his humane, that not only the vertue thereof glanced inwardly in his soul and mind: but outwardly also did shine most gloriously in the action, Col. 2.

3. It had a crown of gold round about.

Signi-

Signifying thereby the Majesty of Christs Kingdom, or eternity of his Deity, which (as a circle) hath neither beginning nor end, Joh. 1. 1.

4. It had length, breadth, and height, and was in shape four-square.

Shadowing the patience and long-suffering of Christ, the ample extense of his love and grace, and the sublimity of his glory and reward stable in himself, who could not be overthrown, and constant in mercy, who never can vary, Psal. 103.

5. The measure of the Ark exceeded not the dimensions of mans proportion; so that he might fathom it about.

Shewing thereby how Christ being made man, dimitted himself to our capacity, was seen, heard, and handled, and remains still accessible, Heb. 4. 16.

6. It had four rings and bars whereby it was carried.

Signifying how Christ should be carried in the ministery of the Gospel, by his faithful Preachers, to the four corners of the earth, Matth. 28.

7. The bars in the rings must never be severed from the Ark.

So preaching and Christ must never be asunder, but adhering to the Ark and ground-stone, truth must be taught, Gal. 1. 8.

8. The two tables were in the Ark.

Signifying thereby that Christ is the end of the Law, satisfying the same for us, delivering us from the curse thereof, and making our obedience also to the Law acceptable to the Father, by covering the imperfection of our works, Psal. 130. 3. Rom 3. 21.

9. In it was the pot of Manna.

To

To shew, that in Christ is the treasure of comfo spiritual nourishment and life, Rev. 2. 17. Col. 3.

10. In it also was *Aarons* Rod that budde and bore fruit.

To signifie that in Christ we have assurance of blessed Resurrection, and that by him our rebellion covered: as also that in him Aarons *Priesthood wrapped up, and ceases,* Heb. 8.

11. God spake by Oracle out of the Ark.

To prefigure, that out of the nature of man Christ he should speak to the world, Heb. 1.

10. The Ark was an assurance of Gods p sence amongst the people, and God did dw therein.

So Christ is the cause and assurance that God mercy is present with us, Joh. 17. 21. *and in Chr personally the Deity did dwell.*

13. Where the Ark was, there only it w lawful to offer sacrifice, and no where else w it accepted.

To shew, that where Christ is, to wit, in Church, there, and through him only our service acceptable.

14. By the Ark *Jordan* was divided, so th the people went dry and safe over to *Canaan.*

So by Christ a ready way is made through all t horrours of death, for us to come safely to our he venly Kingdom, Psal. 23. 4.

16. The people a great way might not co near unto the Ark.

Shewing thereby what reverence ought to be to Chr in his word and Sacraments, Act. 10.

16. By the Arks compassing of *Jericho,* wi

the blowing of the Horns, the walls of the City fell down, and by the presence thereof in battel, the people were assured of victory.

So where Christ comes by the powerful preaching of his word, Principalities and highest powers must yeeld, and if he be with us, who can prevail against us? Rom. 8.

17. When the Ark was set up in the temple of *Dagon*, *Dagon* fell and brake.

So where Christ comes by his Gospel of Truth, Idolatry goeth down, Act. 19.

18. The *Philistims* were plagued at the presence of the Ark with them: but *Obed-Edom* was blessed by having it with him.

So where Christ is in wrath, their estate is dangerous: but where he is in love, their blessings are with him, Joh. 17.

19. The people of *Bethshemesh* were fearfully punished, for looking into the Ark:

To teach us how dangerous it is to pry into Gods secrets unrevealed, and not be wise according to sobriety, Rom. 12. 3.

20. After long transporting, at last it was gloriously conveyed, and settled in *Solomons* Temple there still to remain.

So after many journeys, and long-suffering on earth, Christ Jesus at last was received up in glory, in the highest heavens, to sit at the Fathers right hand for ever, Psal. 110. 1.

24. *The Ark, as it typed the mystical body of Christ.*

1. IT was the keeper of the Testimony.
So is the Church the keeper of the Scriptures.
2. It was wooden, but covered with pure gold.
So the Church is in it self infirm, but through Christ is strengthened and beautified with grace, Cant. 1 4.
3. God was present with the Ark.
So is he with his Church, until the worlds end, Joh. 14.
4. The Propitiatory covered the Ark.
So doth Christs death cover the spots of his Church, and the accusing of the Law, Gal. 3. 13.
5. The Cherubims stood above the Ark.
So the protection of the Angels stands above and about the Church, Heb. 1.
6. It was transportative ever, while it was seated at last in the glorious Temple of *Solomon.*
So the Church hath no constant place on earth, while it be at last settled in the glorious Heaven, Heb. 13. 14.
7. It had a crown of gold about it.
So is the Church crowned with divers graces and gifts here, and shall be with the crown of glory hereafter, 1 Cor. 12.
8. It had the four dimensions proportionably.
So hath the Church of Christ, the depth of Faith, the height of Hope, the Latitude of Charity, and the Longitude of Perseverance. 9. In

9. In it was the pot of Manna, and *Aarons* Rod.

So in Christs Church is the comfort of true doctrine, and regiment of wholesome discipline, Rev. 11. 4

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25. *The Mercy Seat or Propitiatory*, Exod. 25 17. to 23.

1. IT was called the Mercy Seat, or Propitiatory.

So is Christ he in whom mercy is truely seated, and hath made a Propitiation for our sins, Rom. 3 25.

2. It was the cover of the Ark where the two Tables lay of the Law of *Moses*.

So Christ is the true cover and deliverer of us, from the curse and accusation of the Law, Rom. 3.

3. It was of pure gold.

Noting thereby the spotless holiness of Christ, Heb. 6. 26.

4. Upon it were two Cherubims shewing that the very Angels have their stablishment in Christ their Mediator, by confirmation, as also

Signifying the Angels ready attendance on Christ and his Church: as also, figured, that when we draw near to the Mercy Seat Christ, being adopted and ingraft in him, then are we joyned to the society of the Angels, Luke 20.

5. They stretched their wings on high, covering so the Mercy-Seat.

Figuring so the Majesty of Christs Deity, which none in glory can behold, of the very Angels, but

with their faces covered: and ſhadowing forth likewiſe hereby the moſt comfortable ana ſure protection of the Church, Mic.4.11. *and the readineſs to act Chriſts will.*

6. They looked down upon the Mercy-Seat.

Signifying the myſtical Majeſty of the Incarnation, into the which the Angels deſired to pry and behold, 1 Pet.1.12.

7. The faces of the Cherubims were one towards another, and both towards the Mercy-Seat.

So repreſenting alſo the conſent of the old and new Teſtament, and their mutual witneſs bearing one to another, and both looking upon Chriſt, the one pointing him to come, and the other already come: as alſo, ſignifying the holy love and agreement that the Angels have among themſelves in Chriſt.

8. From the Mercy-Seat between the Cherubims, the Lord uttered his will to the people, and no more in a Buſh, or in a Cloud ſpake he.

So in divers manner did the Lord ſpeak in old time to the Fathers, by dreams and viſions: but now in the laſt days hath he ſpoken by his Son, and ſtill as yet doth in the two teſtaments of his ſacred Word, Heb. 1.

9. The Cherubims were of gold, beaten out with the hammer.

Signifying the gliſtering brightneſs of heavenly wiſdom contained in the Scriptures, whoſe word is above gold, and is given by the inſpiration of the Spirit of God, and penned by holy men, Pſal. 119. 2 Tim.3.16.

10. Note laſt of all, that not between Ser-

phim

phims (which are put for executers of Juſtice, as *Iſa.* 6.) but between Cherubims, as Meſſengers of Mercy, the Lord in Chriſt ſhews himſelf appeaſed.

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26. *The golden Cenſer*, Heb. 9.

WIth this golden Cenſer the High Prieſt putting Incenſe therein, filled the Holieſt place with a ſweet perfume; when he entred in to ſpeak before the Lord,

Signifying thereby the Lord Jeſus his interceſſion through the pure and perfect merit of his ſavoury obedience, wherewith he hath filled the Holieſt heavens, as with a ſweet odour and incenſe, appeaſing Gods wrath, and making us and our prayers and works acceptable, Heb. 4. 14.

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27. *The Table of Shew-bread*, Exod. 25. 23. to 31.

1. IT was of Shittim wood, covered over with gold, and a crown about it.

Noting, (*as is ſaid*) *the purity of Chriſts Humanity, with the glory of his Deity, and Majeſty of his Kingdom.*

2. It had food thereon, whereof only the Prieſts might eat.

Signifying that ſpiritual and heavenly nouriſhment in Chriſt, whereof only the royal Prieſthood of the faithful are partakers.

3. The Shewbread was ever upon this Table.

So

So true preaching, and sincere administration of the Sacraments (whereby that bread of Life is set before us) must ever be upon Christ crucified, as on the sure ground, Gal. 1. 8. 1 Cor. 3.

4. The incense cups were upon the Table.

Signifying, that with the preaching of the word, and administration of the Sacraments, Prayer must be joyned, and on Christs institution and rule, as on the Table, to be set and grounded, 1 Cor. 11. 23.

5. The bread was renewed often, and set before the Lord.

Teaching us that due acknowledging and thankfulness which we should have, and renew frequently, for the benefits of the Lord which he reneweth evening and morning towards us: as also typing that variety of doctrine and comfort contained in Christs word, and wherewith, as with old store and new, every skilful Pastor should be furnished in due time to dispense, 2 Tim. 3.

6. The several instruments thereof; as Dishes, Goblets, and Covers, were all of pure gold.

Figuring the diversity of gifts, places and functions in Christs Church, wherein every one one ought sincerely and holily to walk, 1 Cor. 12.

7. The bread in number were twelve, for the twelve Tribes of *Israel.*

Signifying sufficient food to be in Christs Church, and in the Scripture, proponed for all the members of that spiritual Israel, and Elect to participate.

28. *The Candleſtick*; Exod. 25. 31. to 40.

1. IT was the only thing that gave light unto the Sanctuary.

So Chriſt is that only light, and light-giver, which ſhineth in his Church, Joh. 1.

2. It was of pure gold.

Shadowing ſo the excellency of Chriſt, and of his Paſtors, through that light whereof they are bearers, Rev. 1. *and noting thereby alſo the dignity of the Word*, Pſal. 119.

3. It had ſeven Lamps.

Signifying ſo the perfection of the light of Chriſt (ſeven being the number of perfection.)

4. It was placed in the Sanctuary.

So is the light of Chriſt placed in his Church, and there onely to be ſeen in the brightneſs of his Word, and illumination of his Spirit. So that where that light ſhines not, there is not the true Church, John 10. 4, 5.

5. It had an upright Stem, which did bear the many branches that did iſſue and proceed from the ſame.

Typing Chriſt Jeſus that true ſtalk and fountain of light, from whom all light floweth, and which bears up, and keeps conſtant in the truth all the branches, and true light-bearers of his Word, Rev. 1. 20.

6. The branches were adorned with their Bowls, Knops, and Flowers.

So are the true light-bearers of Chriſt, adorned

with

with divers meet graces and gifts by him, tending both to the spiritual delectation, and profit of his Church, 1 Cor. 12. 14,33.

7. *Aaron* did dress those Lamps, and renewed their oyl daily.

So is our blessed High Priest, the only enlightner and fitter of his Pastors, to shine the more clearly in his Church, and the power in of grace in their hearts, to be as Lamps to others, by true faith in a good conscience, ibid.

8. It had Snuffers and Snuff dishes of pure gold.

Shewing how with doctrine, the sincerity of discipline, according to Gods word, whereby the light of the Church is kept clear, should ever be joyned, and excommunication used of all scandalous and rebellious persons, like the extinguishing of noisom smelling Snuffes. As likewise, that every one ought to content himself with his room, how low soever it be, so it be in the Sanctuary, and as the Snuffers were of gold; so they conscionably to walk in their station, Rom. 16. 17.

9. It was in the Holy place; but not in the Holyest.

Shewing, how the light of Gods word must be in the Militant Church, but shall not need to be in the triumphant, when face to face we shall see the Lord in glory, Rev 21. 22.

10. Also as the Candlestick had Flowres, signifying as it is before, the spiritual delectation of the word, so the Knops or Almonds which it had

Did represent the efficacy of the word, unto the bringing forth of the fruits of holiness.

Last

Last, the pure oyl poured into the Lamps, making the same to burn.

Signified the grace of the Spirit accompanying the word, making the same powerful in operation.

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29. *The Altar of Perfume*, Exod. 30. 1. to 13.

1. IT was of Shittim wood, over-laid with gold, and having a crown about it.

Shadowing (as before) Christ, in both his natures, the Deity yeelding glory to his Humanity, and crowned now with Majesty, as the gold adorned the Shittim wood, and circled the Altar.

2. It had Horns on the four corners thereof, overlaid with gold.

Shadowing the powerful and holy vertue of the intercession of Christ, to extend it self to the four corners of the earth to the comfort of his Church dispersed every where, Heb. 7. 25.

3. The Incense behoved to be offered only upon it.

Shewing how our prayers must be made in his name, and through his mediation are only acceptable, Ibid.

4. It behoved first to be beaten, made and prepared, before it was put on this Altar.

Noting, how our prayers must proceed out of a humbled and contrite Spirit, which we offer up in the name of Jesus, Psa. 51.

5. It was kindled by fire upon the Altar.

So must our prayers be by a holy and fervent Zeal

and desire, through the operation and stirring up of the holy Spirit, Rom. 8. 26.

6. It was offered up by the Priest.

So are the prayers of the faithful offered up, and made acceptable to the Father, through the Oblation and Intercession of our High Priest Jesus. *As also, they who offer up acceptable prayers upon the Altar of our mediation, are the holy Priesthood of the Lords Chosen*, Rev. 1. 6.

7. No strange Incense was to be offered upon this Altar.

So no unwarranted or unlawful form of prayer, superstitiously or idolatrously devised, to any Saint or Angel, is in Christ, or by him any wise to be thought acceptable, Math. 6.

8. The perfum behoved to be perpetually before the Lord.

Shewing thereby, not only the continual exercise of Prayer which daily we should use on earth: but also the continual Intercession of our Saviour in the Heavens for us, Heb. 7. 25.

9. The High Priest made this perfume only, and might not be applyed to any other use, but to burn before the Lord.

Teaching that it is Christ Jesus only his direction, which we must follow in praying, according as he hath taught us to say, Our Father, &c. *and not to make our Petitions to any other in Heaven, or on earth*, Math. 6.

10. After the clearing of the Lamps of the Candlestick, evening and morning then the Incense was burnt.

Shewing so, that our Prayers, and all our Christian

stian duties in CHRIST, *must be done according to the light and direction of his Word and Spirit*, 1 Cor. 14.

11. The Incense was made of divers Spices.

So must the prayers of the godly be seasoned with divers graces, true Repentance, lively faith, unfeigned love, and such like, Psal. 51.

12. The Incense was offered up in the Holy place, without the vail of the Holiest, near to the Testimony before the Mercy-Seat.

So the prayers of the godly in his Church here on earth, must proceed out of a holy heart, be made agreeable to the testimony of Gods word, and through faith have an eye ever to Christ Jesus, our true Mercy-Seat, in him and for his sake, to be heard of the Father, Joh. 14. 13.

13. Once a year the Altar was sprinkled with the blood of the expiatory Sacrifice.

Shewing how Christ is by his blood shed consecrat our blessed Mediator, and that no prayer is acceptable to God, but that mans, who, through the blood of Christ, is reconciled to him, ibid.

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30. *The Altar of burnt-offering.* Exod. 27. 1. to 9.

1. IT was of Brass in the Court of the Sanctuary.

Shewing how that Christ Jesus, albeit now shining in glory (like the golden Ark in the Holiest) yet in the world he should abase himself, (like Brass) coming in the shape of a Servant, Isai. 53. 2.

2. The

2. This Altar was but one, and in one place, and the Sacrifice to be offered thereon in this one place,

Figuring thereby that we have but one Altar of Redemption, and Salvation, Christ Jesus alone, who only once, and in one place hath offered up a sufficient unrecitrable Sacrifice for mankind, Heb. 7. 27.

3. It had four Horns on the four corners thereof,

Signifying the spiritual strength of Christ, which should be manifested to the four corners of the earth, and that with a strong faith flying thither, we should in all our distresses stay only on him, and tye our carnal affections to the Altars Horns, by captivating them to Christ, 2 Cor. 5. 15.

4. It had a Brazen grat in the midst thereof, whereon the fire was put.

Representing so the humbled soul of our blessed Saviour, which did bear the fire of Gods wrath for our sins, Isai. 53. 12.

5. It had divers instruments serving for the same,

Typing, the sundry callings that Christ hath in his Church, for the glory of his Name, and edifying of his Church, 1 Cor. 12.

6. It was to be cleansed seven days, and sanctified: so it was most holy, and whatsoever touched it, was holy, *Exodus* 29. 37.

Figuring thereby the perfect sanctifying of our most holy Altar Christ Jesus: and that whosoever toucheth him by true faith, is made holy by him, 1 Cor. 1. 30.

7. Also, the grat or Net-work purged the Sacrifice,

To

To shew that even so doth Christ Jesus purge our sacrifices offered on him, and maketh them acceptable.

8. This Altar was hollow between the boards.

Signifying thereby the emptying, and exanimation of Christ.

9. Last, in that it behoved the Shittim-wood to be overlaid with Brass, that thereby it might indure the fire.

It figured, that so the humane nature of Christ (the holy) was unable to indure Gods wrath, as it did; except underpropped and strengthened by the Deity.

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31. *The Brazen Laver*, Exod. 30. 18. to 23.

1. THe Brazen Laver served for the Priests to wash their hands and feet thereat, before they ministred before the Lord.

Typing that inward Baptism by Christs blood, wherewith the holy Priest-hood of his Chosen must be washed, and sanctified in action and affection, before their service can be acceptable, Ephes. 5. 26.

2. After the Priests had washed themselves clean, and arrayed themselves with clean linen, then they entred into the Holy place.

So, after that the godly are inwardly washed by the blood of Christ, and have received the garment of his righteousness unto sanctification, then it is that they become members of his true Church, 1 Cor. 12. 13.

3. They shall wash themselves (saith the Lord) lest they dye, &c.

So muſt we be purged (as is ſaid) and ſanctified by the Spirit of grace, if we would not incur eternal death and damnation, Mat. 28. Mar. 16. 15.

4. He that toucheth the Laver, it being anointed with the holy Oyl (as all other things in the Holy, and in the moſt Holy place were) ſhall be holy, (ſaith the ſame Lord;

Shewing how all they, who by a lively faith touch the Lord Jeſus (who is anointed with the oyl of gladneſs above his fellows) ſhall be, in acceptation and reputation, accounted likewiſe holy before the Lord, Rom. 4.

The Diſparity of all the former.

THeſe things of the Tabernacle were material and earthly: but that which is repreſented by them, is ſpiritual and heavenly: the one was periſhable, the other endureth for ever. For Iſrael in the fleſh, only to abide in Jeruſalem, the firſt was ordained: but for the Iſrael in the Spirit, even the Church univerſal, where-ever pure hands are lifed up, the ſecond is open and prepared, *Pſal.* 141. 2. the former were under the Law, and *Moſes*, typing things to come: the latter is under the Goſpel and the Meſſiah, exhibiting the things themſelves.

The burnt-offering of Beaſts, Lev. 1. 10, 14. and 6. 9. to 13.

1. THe burnt-offering of beaſts, behoved to be of thoſe that are the horned ſort,

Signifying

Signifying thereby the Princely and Prieſtly Offices of Chriſt, which that Beaſt ſeeks to counterfeit, Rev. 13. 11. *in being horned like the Lamb, but ſpeaking like the Dragon.*

2. They behoved alſo to be of the tame ſort, as of the Herd or Flocks, and not of wild ſavage beaſts, who by force are brought to death.

Shewing thereby that Chriſt ſhould be meek and mild in life, and patient in death it ſelf, like a Lamb led to the Shambles, Iſal. 53.

3. They were required in like manner to be of the male kind and young.

Shadowing thereby the excellency of ſtrength in Jeſus Chriſt, proper to that ſex and age.

4. They muſt be without blemiſh, and preſented of voluntary will.

Thereby noting the purity and perfection of Holineſs in Chriſt, who ſhould willingly lay down his life, and offer up himſelf for the ſalvation of mankind, Joh. 19. 11.

5. They were to be preſented at the door of the Tabernacle to be ſlain.

Typing thereby that by the Oblation of Chriſt, and by his blood-ſhed, both our entry is made (as by a door) into the Church here and into the heavens hereafter, Heb. 10. 20.

6. They muſt lay their hands upon the head of the Beaſt, who brought it,

Signifying hereby the imputation of our ſins upon CHRIST, *for the which he ſuffered, and that we muſt lay our hand by a true faith upon him, if we look for any comfort of his Death and Paſſion,* Iſal. 53. 3.

7. Then

7. Then the burnt offering was slain,

Signifying that so Christ should dye, and behoved to be crucified, that by his death, life might come to us, Ibid.

8. The blood thereof was sprinkled round about the Altar,

Noting, the all-sufficiency of Christs Death, and plenty of his blood-shed, with the large spred preaching thereof universally throughout the whole world towards all parts, Math. 28.

9. The skin thereof was pluckt off, and it cut in pieces,

Hereby shewing the grievousness of Christs suffering, and his extream dereliction, being stript, as it were, of all divine or humane help, comfort, or regard, when he cryed, Why hast thou forsaken me? Math. 27. 46.

10. The body, the head, and the fat, and all was laid upon the fire,

Shewing thereby, how whole Christ should suffer for us, both in body and soul, Isai. 53. 12.

11. The inwards and leggs thereof were to be washed in water,

Shadowing thereby how CHRIST *should bring no uncleanness unto his Passion: but he should be clean both inwardly, and outwardly; in mind, and in walking*, Heb. 7.

12. This burnt offering was called a sweet savour unto the Lord,

which in Christs death is solely and only accomplished, whereby Gods wrath is appeased, and his justice satisfied, Phil. 28.

13. Of the Flocks, it was a Lamb, a Ram, or a Goat.

Signi-

Signifying that Christ should be meek, the guid or leader of his flock, and have sin, but only by imputation, Isai. 53.

14. The burnt-offering of the Flocks shall be killed on the North-side of the Altar,

Shewing not only, that all these Oblations were but a dark Starry light (the Sun not rising in that arc : but being opposite unto him in his highest splendour) but also that Christ should dy at Jerusalem ; whereof the Prophet saith , On the North side is the City of the great King, Dan. 9. 26.

15. The Priest shall put off his garments and put on his linen breeches, and take away the ashes ; when the fire hath consumed the burnt-offering, *Lev.* 6. 10.

Noting thereby , how that Christ being stript of his cloaths, should suffer in nakedness , and innocency, and after he had finished the work of our Redemption on the Cross, should be buried, and then swallow up death in Immortality, Hos. 13,

16. The Ashes behoved to be carried without the Host, and put in a clean place.

Shadowing thereby how Christ should be buried without Jerusalem, in a tombe where never man was laid, and how his body should never see corruption, Heb. 13.

17. The fire which consumed the burnt-offering, came down from heaven,

Typing either that wrath which for our sakes, seized on Christ Jesus in the Garden, and on the Cross, which came from the Father, or that love which moved Christ to suffer for mankind, which was heavenly and free, Joh. 15. 13.

18. This

18. This fire was to be continually upon the Altar.

Shadowing the constant unchangeableness of the love of his to his Church, and recent vertue of his merit and death, Heb. 7.

19. This fire was to be fed, that it went not out, and no other fire was to be used but this in the Sanctuary.

Teaching us how carefully we should entertain the love, and Spirit of Christ, by sanctimony of life and obedience, and that we should try the spirits and admit no other spirit, but the Spirit of Christ in his Word to rule and teach his Church, 1 Joh. 4.

20. The skin of the burnt-offering went to the Priest, *Lev.* 7. 8.

Shewing thereby not only the maintenance that they should have who preach the Gospel, as they that served at the Altar, lived of the Altar, 1 Cor. 9. 13, 14. *but also that the righteousness of Jesus must be apprehended by his Chosen, and holy Priest-hood of the godly, by the hand of true Faith, unto Justification, and Sanctification*, Rom. 5.

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33. *The Burnt-offering of Fowles*, Lev. 1. 14. *to the end of the Chapter.*

1. THe burnt-offering of Fowles was of Turtles, or Pigeons,

Shewing thereby the simplicity, meekness, and innocency of Christ, Isai. 53. 7.

2. The neck thereof shall be pinch't with the nayle, that the blood might go out: but not that

the head ſhould be pluckt off from the body,

Shadowing how Chriſt ſhould dye, and ſhed his blood, yet thereby his Deity (as the head or principal part) ſhould not be divided from his humanity: nor yet by his death ſhould he (who is our Head) be taken from the body of his Church, but ſhould riſe again, and be with them by his Spirit for ever, Joh. 14.

3. The Maw and Feathers were to be caſt away as unclean,

To ſhew thereby that Chriſt ſhould bring no uncleanneſs (as is ſaid before) to his ſuffering, but ſhould be offered up ſpotleſs to his Father, Iſai. 53.9.

4. The Prieſt did cleave it with it wings, but not divide it aſunder.

Noting thereby, that albeit Chriſt dyed, yet he ſhould not thereby be quite extinguiſhed, but ſhould riſe again, live, and aſcend up to heaven: as alſo to the ſame is to be referred the ſignification of this, Not a bone of him ſhould be broken, Exod. 12.

5. The blood thereof was ſtrained or preſſed out at the ſide of the Altar, before it was pluckt, and laid upon the Altar to be burned.

Shadowing thereby the ſtraining or preſſing out of Chriſts blood in his agony, before he was taken, and ſtript to be crucified, Luk. 22.44.

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34. *The dayly Sacrifice,* Exod. 29. 38. to 45.

1: THe dayly ſacrifice was a Lamb,

So our ſacrifice, not dayly, but once for all, offered unto the Father, is the Lamb Chriſt Jeſus, Heb. 7.

2. It

2. It was slain in the morning, and in the evening.

To shew not only that morning and evening should exercise our selves in the worship of God: but also, that it was not in the latter dayes alone, that Christ was slain, but was so in the Lords Decree, lively apprehension of Faith, and vertue of his death to all true believers, from the beginning of the world, Joh. 1. 29.

3. It was to be offered up with fine Flower beaten Oyl, and Wine.

To shew that Christ by his death and oblation becomes not only unto us Redemption, but spiritual food, gladness, and cheering comfort, yea all in all unto us, 1 Cor. 1. 30.

4. Where this sacrifice was offered, there the Lord made appointment to speak unto *Israel* and shew himself, *Exod.* 29. 42.

To signifie, that in Christ, and through his death and blood-shed, the new appointment, or Covenant of his will, and manifestation of his grace and mercy is established to his Church, Heb. 9.

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35. *The Sin-offering.*

1. THe blood of the sin-offering (what beast so ever it were) was to be poured out.

Shewing, how the blood of Christ Jesus our true sin-offering, behoved to be poured out and shed upon the Cross. For without blood-shedding there was no reconciliation, Heb. 10.

2. The Priest shall dip his finger in the blood

f the Bullock that is a ſin-offering, and ſprinkle ereof ſeven times before the Lord.

Shadowing the perfection of that expiation, and tisfaction for ſin, which CHRIST *ſhould make, in e vertue, quality, and perpetuity thereof* (*the umber of ſeven being the number of perfection,*) ieb. 9. 26.

3. The Prieſt ſhall bring in of the blood of the Bullock into the Tabernacle of the Congregation.

Shewing thereby, how the merit of Chriſts blood hould enter into the Holieſt heavens to appeaſe rath, ſatisfie Juſtice, and conciliate favour, and be perfect purgation to his elect Church, Heb. 9. 14.

4. Of the blood, the Prieſt ſhall put ſome alſo upon the four Horns of the Altar.

Signifying thereby how the preaching of the Goſpel, concerning the blood of Chriſt, ſhould be publiſhed and proclaimed to the four corners of the earth, Math.

5. And all the reſt of the blood ſhall be poured out at the foot of the Altar.

Figuring hereby, the aboundant ſhedding of the blood of Chriſt, and ſuperaboundant merit thereof, Act. 22. 16. *As likewiſe, that albeit it be ſo aboundant and ſufficient for all, yet it is not efficient to all, but is unprofitably poured out to many, through their own contempt, and incredulous induration.*

6. All the fat upon the inwards was to be burnt, and offered to the Lord,

To ſhew that all the beſt we have, even our inwards of ſoul, heart, and beſt affections, we ſhould

offer unto the Lord, Psal. 16. 7. Rom. 12. 1. *Also, that not only should the body of Christ suffer but his soul likewise (like the fat in the inwards which is the best part) as in his Agony and cry on the Cross is evident, cited before.*

7. The rest of the whole Bullock (typing Christ in strength) shall be carried out of the Host, and be burnt upon the wood in the fire where the ashes are cast out.

Signifying that even so Christ Jesus should suffer without the gate in the place of dead mens skulls, and not in the City, Heb. 13. 11, 12. *and teaching us thereby likewise to bear his reproach, going in affection out of this earthly city of the world, and our body seeking a better*, Heb. 13. 13.

8. The Priest shall eat the sin offering in the Holy place, whose blood was not brought into the Tabernacle of the Congregation,

Shewing that Christ Jesus in his Church is not only reconciliation, but also blessed food for all those that are a holy and Royal Priest-hood through him, Joh. 6.

9. If any of the blood of the sin-offering was dropped upon a garment, it might not be carried out so, but washed in the Holy place,

Signifying thereby, not only that holy things should not be prophaned: but that without the Church also, there is no participation of the blood of Christ, and so, no salvation, Gen. 5. Mar. 16. 16. 15. Math. 7. 6.

10. The earthen vessel wherein the sin-offering that was eaten, was sodden, it was broken: but if it was a Brazen pot, it was scowred and washed,

Expressing

Expressing either the wonderful pollution of sin, that so hardly can be done away: or, *that those who have received reconciliation through Christ, ought not to give themselves again unto the world, but keep themselves clean and undefiled of the wickedness thereof*, 2 Cor. 5.

11. If a privat person sin, (and not the Priest, or Congregation or a Ruler) such a one shall offer a Shee-Goat, or a Female Lamb for a sinoffering,

Yielding thereby a comfort to all women, that as that Sex Christ should dye as well as for men, and by faith through Christ, that they should be coheirs of his Kingdom, Gal. 3. 28.

12. And if he were of the poorer sort, he should offer of Turtles or Pigeons (the signification whereof look in the burnt-offering of Doves,) or of fine Flowre, without putting Oyl or Incense thereto, for it is a sin-offering.

Whereby was shadowed with Christ Jesus our sin offering, in the work of satisfaction, we must rely on nothing else, be it never so plausible in mans conceit, 1 Cor. 3.

13. And the Priest shall make Atonement, (till this is repeated.)

So ever signifying, that not in these sacrifices, but in the Priesthood was the matter, which typed Christ, his office of reconciliation and intercession, whereby onely we are accepted, Heb. 7.

The Disparity.

THese Sacrifices were of Beasts: but our Sacrifice was of the Son of God himself. These could

could never sanctifie the comers thereunto, H
10.1. but in them was a yearly remembrance
sins: *ver.* 3. but our Sacrifice Christ Jesus, s
ctifieth all those that by a true Faith draw ne
unto him, purging the conscience from de
works, to serve the living Lord. For the blo
of those Sacrifices, such as Bulls and Goats, cou
not take away sins: but by the bloud of Chr
we have full remission of them. These sacrifi
were often offered, in token of their imperfec
on, and the similitudes of heavenly things we
purified only with their bloud: but our Sac
fice was once only offered, in token of the pe
fection thereof, and by the same, as by a bet
sacrifice, were the heavenly things themselv
purified and consecrate, *Heb.*9.23,25.

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36. *The meat-offering*, Levit. 2. and 6. 14. to 20.

1. IT was called a meat-offering,

*Because it was an acknowledgment th
they did hold their meat or food of God, and h
received it of his blessing: and because part ther
of went as meat unto the Priest: as likewise, teac
ing us, that Christ Jesus is the true meat, and co
fortable nourishment of every hungry soul, once f
all offered to his Father, and daily in his wor
and Sacraments offered and exhibited to us.* Ja

2. If it be of Flour, it shall be fine Flour *Lev.* 2.1.

*Shewing thereby, that we should offer our be
thing*

things to the Lord, and not the blind and the lame. and noting thereby alſo, the purity and perfection of Chriſt, Heb.7.26.

3. Oyl ſhall be poured, and Incenſe put thereon.

Signifying, that with gladneſs and delight our worſhip of the Lord ſhould be, either in devotion towards himſelf, or diſtribution towards his Saints: as alſo typing thereby that ſoft and loving kindneſs, and ſweet comfortable mediation of Chriſt for his Church, Heb.7.25.

4. It muſt be preſented to the Prieſt, and he ſhall bring it to the Altar, *verſ.2.*

Shadowing that it is by Chriſt, and his oblation, that all our works, and duties of Gods worſhip are only acceptable, he interceding for us, ibid.

5. It was a memorial, that which burnt thereof, for a ſweet ſavour before the Lord.

Preſiguring, that even ſo, Chriſt Jeſus his death and merit thereof, ſhould be an eternal memorial before his Father, to be merciful to us, Heb 9.24.

6. The meat-offering which was cooked and prepared, was baked, fryed, or ſodden.

Shewing the painful and manifold ſufferings of Chriſt thereby: and how our worſhip of God ſhould be raw, or zeal-leſs, Rev.3.16.

7. It muſt be without Leaven, *verſe* 3.

Preſiguring that our worſhip of GOD muſt be without malice of our neighbour: as alſo the perfect purity of Chriſts life and doctrine, 2 Cor 5 9.

8. It muſt have no honey, which albeit it be ſweet in taſte, is bitter in effect, ingendring choller, which alſo ſurfetteth the Eaters of it.

much thereof, and being burnt, hath no good ſmell, *verſe* 11.

Pointing out thereby unto us the nature of Chriſt in whom there is no ſuch ſweetneſs as ingendreth bitterneſs or hurt to any faithful eater: Of whom alſo we can never receive too much to ſurfet, and whoſe death and oblation ſmelleth muſt ſweetly before God, and to every diſtreſſed conſcience, Heb. 7.

9. All meat-offrings behoved to have Salt wherewith they were ſalted, *verſe* 13.

Signifying thereby, that as ſalt ſeaſoneth, and keepeth from corruption: ſo Chriſt is he, who like ſavoury ſalt ſeaſoneth us and all our works, and makes them acceptable, and that with the ſalt of ſanctification in Chriſt we ſhould ſeaſon all our worſhip of the Father, keeping our ſelves from the corruption of hypocriſie and wickedneſs, Mar. 9. 49.

10. The meat-offering of the firſt fruits ſhall be eares of corn, dryed by the fire, and when beaten out of the Huſks, *verſe* 14.

Whereby was figured not only, that our worſhip to God (as is ſaid) ſhould be in ſincerity and reality coming out of our ſelves, to lay hold on Chriſt: but alſo, what wrath Chriſt ſhould ſuffer, and divine pains for our ſake, who is the firſt fruits of all flesh by whom all the field of the whole race of mankind is truely ſanctified, and perfectly by his oblation redeemed, Iſai. 53 Heb. 9.

11. The Prieſt and his ſons ſhall eat of the meat offering in the Holy place, without Leaven.

Shewing that ſo the Lords Miniſters, and their Families are to be maintained, and live by their calling: as alſo that holy Prieſthood of the gos-

the Church, enjoy the benefit of Christ only, and there must feed upon him by faith in a purged conscience, 1 Cor. 9. 14. Joh. 6.

12. Every meat-offering of the Priest shall be burnt altogether, it shall not be eaten,

whereby was shadowed the perfection of that oblation made by Christ, wherein no part is left to man in that matter, by merit, or penal satisfaction, Heb. 10. 25.

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37. *The Peace-offering*, Lev. 3. and 7. 11. to 23.

Wherein this offering was alike with the rites of the burnt or sin offering: the signification needs not repetition, and wherein they were unlike, is, first,

1. ALL the fat, with the rump hard by the back-bone, was offered and burnt before the Lord, *Levit.* 3. 9.

Shadowing not only the full obedience of Christ extensively unto death it self: but that we also in our obedience unto the Father, and offring of our best things unto him should persevere unto the end, Rev. 2. 10.

2. A part of the Peace-offring went to him that brought it,

whereby was figured, that Christ should dye for us: and the people as well as the Priest should have portion, and a blessing in him, Isai. 45 22.

3. But they must neither eat the fat nor the

Signifying, that all they, who have a part Christ, must neither be carnal, nor cruel: but sacrifice their carnality by mortification, and be meek the Master is, 2 Cor. 5. 1. Joh. 3.

4. The peace-offering shall be offered with Cakes of Leavened bread, *Levit.* 7. 13.

Shadowing, that as leaven seasoneth the bre and makes it to rise and heave up; so Christ J is he, who makes us and all our actions savoury fore God, lightning our hearts with joy of his Sp rit, and making our souls in love, thankefu and true comfort to heave up to God, Psal. 103.

5. Of all the sacrifice, he shall offer but Cake for a heave-offering, *Lev.* 7. 14.

Signifying the simplicity or sincerity of our tha fulness, and worship of God, which should be and from the heart, Psal. 18. 41.

6. The flesh of the offering for thanks giv must be eaten the same day, and for a Vo within two dayes at the furthest, none might eaten the third day, but burnt if ought rem ned, *Lev* 7. 16.

Teaching us ever, not to prolong our du thankefulness and sanctification: but in rec for benefits dayly renued, to practise the same: lingring thanksgiving, which seldom is sincer rejected by God, Deut. 8 10.

7. If any unclean person eat of the fles the peace-offering, he shall be cut off from people, *verse* 20.

Forewarning us of that fearful destruction punishment that abides all carnal professors, who be thought partakers of Christ, and yet lead an clean and unconscionable life, Mat. 7. 8.

8. The flesh that toucheth any unclean thing, ll not be eaten: but as unclean it self, shall be ne, *Lev* 7 19.

Shewing us that the holy things of God are not to profaned, nor that we should eat with the iltiness of wickedness and iniquity, 1 Cor. 11.

9 The offerer shall bring the sacrifice with own hands, *verse* 30.

Teaching us thereby, that every one is accepted, d liveth by his own faith, Rom. 5.

10. It must be heaved up before the Lord, id.

Noting, the heaving up of our hearts in due thanksiving to God, and possessing of the benefits. reived, Hos. 14.2. *as also the heaving or lifting up Christ Jesus upon the Cross for us.*

11. I must be shaken to and fro, East, West, rth and South,

Shadowing the publike thanksgiving of the bful in the Congregation of his Saints, to the rd, whose presence is every where, as also, the proaiming or publishing of the death of Christ in the spel, that should be made known thorow all the rts of the world, Luk. 24. 47.

12. The right shoulder and breast was heaved before the Lord, and then given unto the iests for their portion, *verse* 33.

Signifying, not only that in action and affection thankfulness should be to God: but also that sus Jesus heaved up for us, is both breast and ulder, that is, wisedom and strength to all his Priest-hood whose portion he is, 1 Cor. 1. 30.

38. *The solemn yearly sacrifice of the* Bullock *and Goat*, Lev. 16.

1. OF the two He Goates it was by Lot th the one was taken, and the other esca ed, *Levit.* 16.8.

So was it by the secret Decree of the Lords all ment, that Christ should suffer, that so we mig escape damnation, Psal. 40.7.

2. He on whom the Lot fell, was made a s offering for the people, *verse* 9.

So Christ whom the Lord decreed in his eter counsel, and chose to be offered for mankind, m made a sin offering for his Church, Heb. 7.

3. His blood (as also the blood of the B locke) was brought within the Valle, and w sprinkled upon and before the Mercy Seat, the East-side which was towards the peop *verse* 18.

So is the merit of the blood of Jesus brou within the Holiest heavens, before the Throu grace, to plead for mercy for us, Heb. 9.23.

4. The Holy place was purged so thereby fr the uncleannes of the children of Israel, *verse*

So is not only the Church purged by the blo Jesus, but heaven it self sanctified (as it wa and prepared to be a place of rest for his own Ch Heb. 9.23.

5. No man shall be in the Tabernacle, w the Priest goes in to make atonement in the H place, while he come out again, and have m

it, and he only ſhall make the atonement, *verſe* 17.

Signifying thereby, that no creature is partner with him in the work of mans Redemption, but he alone is the perfect Saviour and Mediator of his Church, Heb. 7. 25.

6. The Altar of Incenſe ſhall be ſprinkled with the bloud of the Goat.

Shadowing, that through his own blood, he ſhould be conſecrate our intrceſſor, and through the merit thereof our prayers ſhould be accepted, Heb. 8. 6.

7. The High Prieſt ſhall caſt off his glorious garments, when he makes this atonement, *ver.* 4.

Prefiguring that even ſo ſhould Chriſt Jeſus the glory of his divine Majeſty, whilſt in the ſhape of a ſervant he ſhould finiſh the work of mans atonement and Reconciliation, Iſai. 53.

8. Once only a year this atonement was made, *verſe* 34.

Shewing, that not often, but once for ever, without repetition, that perfect atonement ſhould be made by Chriſt Jeſus his own blood, whereby he ſhould enter into the Holieſt heavens, to appear for us before God eternally, Heb. 9.

9. The day of atonement ſhall be a Sabbath for ever, *verſe* 31.

Shadowing thereby, that by the atonement, and expiation of Chriſt, reſt everlaſting ſhould be obtained for us, and in his death all other typical ſacrifices ſhould have their end and reſt, Heb. 10.

39. *The Scape Goat*, Lev. 10.

1. THe Scape-Goat was so called, because he escaped alive,

Representing so Christ Jesus, who notwithstanding he dyed for our sins, according to his humanity, yet could not be detained or overcome by death: but reporting victory over death, and the grave, by vertue of his impassible Deity rose again triumphantly, Math. 28 6.

2. He was presented alive, that by him Reconciliation might be made, *Lev.* 16 10.

Signifying that all mankind being dead in sin, he only was presented alive, even fully righteous and holy, to make reconciliation for us, Heb. 7 26.

3. With both hands upon his head were confessed the sins and trespasses of the whole people, and he did bear them all, *verse* 21.

Shewing, how even so Christ Jesus should bear all the sins both great and small of his elect, and satisfie for them, and how that we by a true faith ought to lay them all upon him, Rom. 5.

4. So bearing all their Iniquities, he was sent unto a land of separation (saith the original), *verse* 22.

Figuring, that even so should Christ Jesus, bearing the iniquities of his Chosen, be carried forth of Jerusalem unto death, whereby his soul was separated from his body a time, Isai. 53 12.

5 He was led out by a man appointed, *verse* 21.

Noting

Noting thereby, that the sins of man, even of so many as are appointed to be saved by him, led Christ forth to suffer, Ibid. ver. 3.

6. He who led him forth, must wash his flesh and cloathes after his return, and then come into the Host, *verse* 26.

Signifying thereby, not only, that, that which made Christ to dye, is the polluter of our souls: but also, that whosoever hath laid hand on Christ by a true faith, must lead a clean and holy life, if he would be accepted as one of Christs Church, purging himself of all uncleanness and iniquity, 2 Cor. 5. 15.

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40. *The cleansing of the Leper*, Levit. 14.

1. THe Bird that was killed for that use, was a Sparrow (one of the clean sort of Birds) by whose blood the Leper to be cleansed, behoved to be sprinkled seven times, *Lev.* 14 52.

Representing so the Lord Jesus, who like a Sparrow was of small account in the world, clean and innocent, by whose blood our leprous souls to be cleansed, must be perfectly sprinkled. Isai. 52. 14.

2. This Sparrow was killed over pure water, in an earthen vessel, *Lev.* 14. 5.

Signifying thereby Christ Jesus, who hath suffered for us, his innocency and clearness in our humane nature; Heb. 7. 26.

3. The live Sparrow being dipt with Cedar wood, a Skarlet Lace, and Hyssope, in the blood of the Sparrow slain, was let go into the broad field, *verse* 6.

Shadowing thereby how that man by a true faith (which hath ever with it a fervent love, and a ſweet ſanctified life) bathing himſelf in the blood of Chriſt, by his death attaines both to life and freedom, Joh. 14. 6.

4. As alſo the dipping of the live Sparrow into the blood of the dead, and that of neceſſity (behoving to be ſo.)

Signified, that the impaſſible Deity of Chriſt can no wayes yeild comfort to us, conſidered alone, concerning the remiſſion of ſins, without the humane nature of Jeſus Chriſt, that ſuffered for us the death of the Croſs, Act. 20. 28. 2 Cor. 5. 10. Heb. 2. 14.

5. And the letting of the live Sparrow flye in the open ayre or broad field, *verſe* 7.

Shadowed Chriſt Jeſus by death, once conſecrate to be the Author of eternal ſalvation, that he ſhould aſcend on high, and be ſeated in the Holieſt heavens, Heb 9. 5, 7, 26.

6. The Leper that is healed, muſt waſh his cloathes, and his fleſh, and ſhave off his hayre, after he is diſcerned by the Prieſt to be clean, before that he muſt enter into the Hoſt, and there after muſt remaine ſeven dayes before he enter into his Tent. *verſe* 8, 9.

Shewing that a rebellious or ſcandalous perſon by excommunication ſeparate from the Church, becoming penitent, muſt not be again raſhly received, without evident proofes of his repentance given, both to Paſtor and People, 2 Theſ. 3.

7. The putting of the blood then of his trespais-offering upon the right ear, thumb, and toe of him that was Leper, and of the oyl upon the thumb

those places and his head, after he had washed himself, *Lev.* 14.17.

Signified the perfect expiation of the sins of every penitent in Christs blood, and consecration of them to Sanctification and cleanness of life thereafter, Act. 8.22. 2 Cor.2.6.

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41. *The sacrifice of the Red Cow, and the sprinkling water,* Numb. 19.

1. THe colour of this Cow was Red, *Numbers* 19. 2.

whereby was betokened the bloodiness of the Saviour in his Passion, Mat. 27.

2. She behoved to be without blemish, upon whom never yoke came, *ibid.*

Signifying thereby the perfect holiness of Christ, who never bore the yoke of sinfulness, nor was subject to the precepts of man, Isal. 53.

3. She was burned without the Host, and her blood seven times sprinkled before the Tabernacle of the Congregation, *verse* 3.

Shewing how Christ should suffer without the City, and his blood should be a perfect purging of his Church, Heb. 13.11.

4. She shall be all burned, and Cedar wood, a Skarlet Lace, and Hysop shall be cast into the fire with her, *verse* 6.

Shadowing how that nothing in Christ is unprofitable, and that through the eternal Spirit, by the shedding of his blood, he should offer up himself wholly without fault unto God, to purge our consci-

ence from dead works to serve the living Lord, an uncorrupt life, a fervent love to mankind, and savoury obedience in all things to his Father, accompanying him in his sufferings, Ephes. 4. 2.

5. The ashes of this sin-offering was laid up in a clean place, to be made a Sprinkling Water for the Congregation, *verse* 9.

Figuring thereby how the merit of the blood shed and death of Christ, (the true Sin-offering) in the Holiest heavens ever recent, should be a perpetual purging and sprinkling water unto his Church, Heb. 9. 13

6. That person that is defiled by the dead, and hath not the same sprinkled upon him, shall be cut off from Israel, *verse* 13.

Whereby was signified, that, that person that is defiled with the corruption of sin, and hath not the blood of Christ sprinkled upon his soul, shall likewise be cut off from the number and inheritance of the Saints, Mat. 16. 15.

7. The Priest only shall sprinkle this water upon the unclean person, and purge him.

So it is Christ Jesus only who doth sprinkle his blood upon penitent sou's who come unto him, and from him only is to be expected true pardon of our sins, Mat. 9. 6.

The signification of other things, look in the preceeding sacrifices.

The Disparity.

THis sprinkling water made of the Ashes of the Heifer, sprinkling them that were unclean

clean, sanctified only as touching the purifying of the flesh: but the blood of Christ, who through the eternal Spirit offered himself without fault to God, purges the conscience from dead works, to serve the living God, *Heb.* 9. 13, 14.

42. *JOSHVA.*

1. JOSHVA, a Saviour.

So was Jesus both in name and in deed, Matthew 1.

2. He was the son of *Nun*, which is by interpretation, *Eternal*, and the servant of *Moses*, *Exod.* 24.

So was Christ the Son of the truely eternal Father, and may be said to be Moses *servant in a sort; because he followed after* Moses *in order, and subjected himself unto* Moses *Law, in fulfilling what it commanded or typed*, Mat. 5. 17.

3. He overcame the enemies of *Israel*, and going before them, brought them into the Land of Canaan, allotting to each one their portion, *Josh.* 13.

So hath Christ overcome the enemies of his Church, and hath ascended up on high into the heavens before us, there to prepare a place for each one of us, and to bring us thither, Joh. 14. 2.

4. *Moses* being dead, he was made the Captain of Gods people, he leading them to the Land: but *Joshua* entering them in the Land, *Deut.* 31. 7.

So the Law ceaſing, and the ceremonies thereof, he was appointed likewiſe the captain of his Church the Law leading to Chriſt and heaven through him: but Chriſt by his death and conqueſt giving us entry therein, Heb. 9.

5. He ſaved *Rachabs* houſe that had the Red cord hung out at the window, and who received his Spyes, *Joſh.* 6.

So doth Chriſt ſave the ſoul of every penitent ſinner that hath true faith in his blood, and the expreſſive grace thereof, receiving his word in their hearts, and the Miniſters thereof, for his cauſe, Iſa. 49. 6.

6. Under *Moſes* leading, the Cloud went before: but under *Joſhua's* the ſame did vaniſh.

So in the time of the Law, obſcurity and darkneſs was: but through the light of the Goſpel under Chriſt, the ſame did depart, Heb. 9.13.

7. *Joſhua* was confirmed in his Calling, by the dividing of the waters Jordan, at the preſence of the Ark ſtanding therein, *Joſh.* 3.

So was Chriſt in the ſame Jordan, by the dividing of the heavens, and preſence of the holy Spirit deſcending and reſting upon him, Math. 3.

8. He led *Iſrael* through thoſe waters unto Canaan.

So doth Chriſt his Choſen, through many afflictions, and death it ſelf unto heaven, Pſal. 23.

9. *Moſes* circumciſed not the people: but *Joſhua*, *Joſh.* 5.

So the Law ſanctifieth not, but grace through Chriſt, Rom. 8.3. Heb. 7. 19.

10. Manna ceaſed under *Joſhua* in Canaan, *Joſh.* 5. 13. So

So shall our knowledge of Christ by word and Sacraments cease in that heavenly glory, Rev. 21. 13.

11. With the sounding of Rams Horns by the *Levites*, the Ark compassing *Jericho*, the high walls thereof fell down, and the inhabitants thereof were so overcome by him, *Josh.6.*

So by the sound of the word, albeit contemptible in the mouthes of his Ministers, Christ humbles the high machinations of mans heart, and overcomes his Adversaries, 1 Joh.2. 14.

12. The earth (as the walls of *Jericho*) prostrated it self before him: the waters (as these of Jordan) yeelded unto him, and the heavens (as the Sun and Moon by their standing still) obeyed him, *Josh.6.3.* and 10.

So heaven and earth, and all things that are therein, bow themselves in reverent obedience unto the Lord Jesus, Phil. 2.10.

13. He made his Captains tread upon the necks of the Canaanite Kings after the battel, whom he had overcome, and closed up before, *Josh.* 10.

So will Jesus do to all his chosen at their death: but especially at that day of generall Judgement, shal be make all their enemies, Satan, sin and death, with all other their foes to be their footstoole, whose power even in this life, and day of battel was abated and confined, Psal. 110. 2.

14. He accepted the *Gibeonites* who humbly intreated peace of him, *Josh.9.*

So doth Christ accept all penitent sinners, who in the time of grace come wisely unto him, Luk. 15. 11.

The Disparity.

Joshua conquered *Canaan*, not only for the people of *Israel*, but also for himself in part: but Christ Jesus hath purchased that heavenly *Canaan*, only for our sakes, having had it himself before, by the right of inheritance. He conquest it not by himself alone, but with the aide of the Tribes of *Israel*: but Christ hath by himself only purchased that heavenly inheritance: he did the one without his own blood-shed or death; but Christ hath not this other without both these: he could not quite expel the Canaanite out of the Land: but Christ Jesus hath fully one and all overcome our enemies.

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43. *Gideon*, Judg. 6, 7, and 8. *compared.*

1. Gideon, a Destroyer, or Breaker, who is called a Judge, and Saviour of Israel, by miracle confirmed in his Calling.

So is *Christ a Destroyer of his enemies, and a Judge, to judge the cause of his Chosen, and to save and deliver them, whose Calling was confirmed in like manner by miracles*, Matth. 2. 1 Cor. 15. 57.

2. Before the battel with his foes, he is comforted by the Angel, and assured of victory.

So was Christ before his conflict with death, and his other adversaries, comforted in his Agony, Luk. 22.

3. He destroyed the Altar of *Baal*, and erected another unto the Lord in that same place.

So

So hath Christ the worship of Heathenish Idols, and by the preaching of the Gospel established in place thereof, the true worship of God.

4. He offered up a sacrifice, which the Lord, by fire from heaven, declared to be acceptable.

So hath Christ offered up himself, and wherein the Lord by his voice and Spirit from Heaven likewise, hath declared himself well pleased, Mat. 3.

5. They who bowed down on their knees to drink of the waters, were counted unfit Souldiers for *Gideon*.

So they who delight in the pleasures of this world, and give themselves unto them, are as unfit for Christ, Jude 4.

6. *Gideon* is expounded by his Adversaries to be a Barley Cake, yet which should overturn and throw down their Tents.

So was Christ vilipended by his enemies in the world, yet should overthrow them at last, and subdue them unto him, Psal. 110.

7. By the sound of Trumpet, and shining of Lamps out of earthen broken vessels, he overcame his enemies.

So by the trumpet of his Word, and light of the Gospel, carried thorow the world by weak instruments, hath he confounded his adversaries, 1 John 2. 14.

8. The swords of his Enemies killed themselves.

So doth the malice and practices of the enemies of Christ, against him or his, turn back into their own bowels. Psal. 7. 15.

9. He was very meek, and a man of no contention,

tendon, as his answer to *Ephraim* shews.

So was Christ meek and humble, whose voice was not heard in the streets, Isa. 42.2.

10. After his victory he severely punished the men of Succoth, who denyed him bread in his extremity.

So shall Christ punish those at that Great day, who when he was hungry fed him not, when he hath subdued his enemies, and made them all his foot-stool, Psal. 110.2.

11. *Gideon* denyed to reign over *Israel*, but interceeded for them, *Judg.* 6.13.

So did Christ, being sought by the people to be a worldly King: but interceedeth in Heaven for his Church for ever, Heb. 8.

The Disparity.

Gideon, not without other associats (as is said of *Joshua*) overcame his enemies: but Christ alone, without the aid of any creature, overcame his: he was loth a long time to undergo that Calling to deliver *Israel*: but Christ most willingly and readily undertook to deliver mankind: his sons after his death were slain and destroyed: but so cannot the Children and Sons of Christ be destroyed, their life being in his hands, and one hair of whose head cannot fall to the ground without his good will and pleasure: He left an Ephod with the people, which thereafter induced them to Idolatry: but Christ hath left his Word with his Church, to preserve them from the same for ever.

44. *Jephthah*

44. *Jephthah*, Judg. 11. and 12. *compared.*

1. JEPHTHAH, opening.

So is Christ the opening and manifestation of his Fathers will to us, of our hearts also to himself, and of the gates of that heavenly Paradise to our souls after death, Heb. 9. Joh. 14. 2.

2. *Jephthah* was rejected of his Brethren, and yet the Lord appointed none other to save and deliver them, but him.

So Christ, albeit he came to his own, yet they received him not, but disdainfully refused him, and yet the Lord decreed him to be the only saver of his people, and that by no other Name under heaven we should look for salvation, but by the name of Jesus, Phil. 2. Act. 3. 6.

3. In time of a great bondage he is stirred up to be a deliverer of *Israel.*

So in the time of the universal bondage of sin, Satan, and death, which had captivate and thralled all men, Christ Jesus came to deliver his Church, Hos. 13. 1. 1 Cor. 15.

4. He punished and subdued after his victory the rebellious Ephraimites.

So shall Christ at the consummation of all things fully subdue all his rebellious enemies, Psal. 110.

The Disparity.

Jephthah was begotten in sin & whoredom: but Christ was begotten without sin in Virginity. *Jephthah* offered his Daughter, which was an unlawful

lawful and unacceptable sacrifice unto the Lord: but Christ offered himself as a holy and acceptable sacrifice unto his Father.

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45. *Samson*, Judg. 13 14,15 and 16.

1. SAmson, or *Shimshon*, there the second time, because the Angel appeared twice unto his Parents; or he was so called from *Shemesh*, which signifieth the Sun.

So did the Angel appear once to Mary *at the Annunciation, and the second time to* Joseph *in a dream, resolving him concerning the mystery of Christs conception who is our Sun of righteousness*, Mat. 1. Luk. 1.

2. *Israel* was in great thraldom and misery before his birth.

So were the Jews, and the whole world in the thraldom of sin, and ignorance, before Christs Birth, Rom 3.

3 Unexpectedly the Angel comes to his Mother, and albeit she was barren, promiseth that she should bear a Son, who should deliver *Israel*.

So did the Angel to Mary: *and albeit she was a Virgin, promises the same likewise*, Luk. 1.30.

4 The Angel confirmed his promise by a sign to *Samsons* mother.

So did the Angel to Mary, *in saying, And behold, thy cousin* Elizabeth, *&c.* vers.36.

5. *Samsons* parents were at first terrified and astonished, but thereafter were comforted.

So was Mary *and* Joseph *at first troubled in mind,*

mind, but thereafter by Christs birth comforted, Luk. 1:29. Mat. 1.

6. *Samson* grew, and the Spirit waxed strong upon him: and he was a *Nazarite.*

So did Christ in body, and in favour with God and Man, and the Spirit was not measured unto him, and he was also a Nazarite, Luk. 2. 52. Mat. 2.

7. He took not a Wife of his own people, but a stranger of the Philistims.

So hath Christ his Church, not so much of Jews as Gentiles, who were aliens from God, Isa. 55. 5.

8. He essayed his strength first on a Lyon, who assaulted him in the way, when he was going to seek his wife, out of which a little thereafter he took forth honey.

So did Christ manifest his matchless strength first on Satan, who tempted him in the wilderness, when he was entring in his calling after Baptism, and overcame him. Whereof we that are tempted in like manner, may gather this comfort, that he that overcame for us, will also overcome in us, Heb. 4. 15.

9. He put forth his mind to the Philistims in a Riddle.

So did Christ his doctrine to the Pharisees in Parables, Mat. 13. 34.

10. He was sold by *Delilah* for money, and under shew of love is traitored to the Philistims.

So was Christ by Judas, for thirty pieces of money, and with a kiss of salutation was betrayed to the Priests, Scribes and Pharisees, Mat. 25.

11. He was bound, led away blinded, and at their Feast brought forth, bound to a Pillar and mocked: but by that Pillar and pulling down thereof,

thereof, he destroyed more of his enemies at his death, then he did in his life.

So was Christ bound, led away, blinded with blood and spittle, and at last, at the Feast of the Passover, was nailed to the Cross, and mocked at: but by that crucifying on the Cross, he destroyed his enemies in a greater degree by his death, then ever they were in the time of his life, Luk.23.1. 1 Cor. 15.57.

12. His Brethren thereafter buried him.

So after Christs death, Joseph *of* Arimathea *and others of the godly buried him,* ibid. verl.50.

13. The strength of *Samson* for a time lurked in the prison.

So did the power of Christs Deity in the grave.

14. Nowithstanding that he was watched in *Gaza*, that he might not escape: yet when all were asleep, he took off the gates of the City, and carried them away unto the Mountain with him.

So notwithstanding that Christ was watched in the grave, that he might not be taken away: yet when all the Souldiers were asleep, he gloriously arose, overcoming so the power of death and the grave, and carrying the triumphant victory thereof with him unto heaven, Luk.24.

The Disparity.

Samson lost his former strength when he was betrayed, and was apprehended, because he could not be able to resist: but so lost not Christ Jesus his powerful strength when he was betrayed, which he did manifest, by his Word, asking,

asking, Whom ſeek you? and ſaying, I am he: in making the Souldiers that came to take him, fall backward to the ground; and in that he ſaid to *Peter*, that he was able to command millions of Angels to aſſiſt him if he liſted; ſo that willingly he offered himſelf, and was not violenty taken. Alſo, *Samſons* Wife was taken from him, and given to another: but the Spouſe of Chriſt his Church, can no creature take from him, or give out of his hand. The overthrow of his enemies, was his overthow likewiſe, and as they died, ſo he died; but ſo it was not with Chriſt, for they only did bruiſe his heel: but he did break their head: they aſſaulted him only violently: but he wounded them mortally, and overcame.

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46. *Samuel*, 1 Sam. 1. *compared.*

1. SAmuel, or *Shmuel*, appointed or heard of God.

So was Chriſt appointed to be the Saviour of mankind, and was heard of the Lord in all things he deſired, Heb. 6.

2. He was in favour with God and Man, 1 *Sam.* 2 26.

So was Chriſt, and did grow in both, Luk. 2. 52.

3. He was called of God, and the Lord manifeſted his will to him, 1 *Sam.* 3. 4.

So was Chriſt called of the Father, and had the clear and full manifeſtation of his will to declare to mankind, Joh. 8. 46. Acts 7. 37.

4. He

4. He was born by expectation of any, of the barren womb of *Hannah*, and dedicate to the Lord, 1 *Sam.* 1.

So was Christ of the blessed womb of a chast Virgin Mary, *and consecrate unto the Father*, Mat. 1.

5. He was Priest, Prophet, and Ruler in Israel, 1 *Sam.* 3. 4, 5, 7.

So is Christ all these most truly in his Church, Heb. 9. Joh. 18. Joh 8.

6. He was most diligent and faithful in God's work, and of a most innocent life, 1 *Sam.* 7. 15. 12. 12.

So was Christ Jesus in all these uncompared and matchless.

7. He was ungratefully used of the people, who rejecting his Government, craved another to be a King, and to reign over them, 1 *Sam.* 8.

Even so was Christ of the Jews, (*his own People, whom so fain he would have gathered*) who *repudiating him likewise, professed that they had no King but* Cæsar, Joh. 19. 15.

The Disparity.

THE sons of *Samuel* were wicked, and walked not in his ways: but the children and seed of Jesus Christ are holy and sanctified, and tread in his footsteps, following his example of life. He delivered the government from his unto wicked *Saul*: but so shall Christ Jesus deliver up his Kingdom to none, nor the regiment of his Church, till all things be fulfilled, and the number of his Chosen accomplished.

47. *David*

1. *David*, beloved, or a man according to Gods own heart, 1 *King.*14.8.

So was Chriſt that truly welbeved of God, in whom his ſoul was well content and pleaſed, Mat. 3.17.

2. He was a Shepherd, 1 *Sam.*17.15.

So is Chriſt the true Shepherd of our ſouls, 1 Pet.2.

3. He pulled the Sheep out of the Lyons mouth, and the Lamb out of the Paws of the Bear, 1 *Sam.*17.

So hath Chriſt powerfully delivered his own Choſen Flock out of the power of Satan and damnation, 1 Cor.15.57.

4. He was anointed to be King and Ruler of *Iſrael*, 1 *Sam.*16.

So is Chriſt with the oyl of gladneſs, to be the Ruler and King of his Church, Jer.23.5.

5. Between the time of his anointing, and inſtalling in the poſſeſſion of the kingdom, many troubles and perſecutions interveened.

So between the anointing of Chriſt, with the fulneſs of the Spirit, and his glorious inſtalling in the Kingdom of the Father, many afflictions and perſecutions, yea death it ſelf for our ſakes interveened likewiſe, Iſai.53.

6. Though he ſuffered innocently; yet he was meek and merciful to all his perſecuting enemies, 1 *Sam.*24. &c.

So, though Chriſt ſuffered cauſeleſly, yet ever he offered grace and mercy, and prayed for his crucifiers, Iſa.53.12.

7. He was a Prophet alſo in *Iſrael*. *Mat.*27.35.

So was Chriſt that great Prophet of his Church, Act.7.37. Joh.1.

8. He delivered the Host of *Israel* from that great *Goliah*, whom he killed, albeit being little of account: and with his own sword he cut off his head, 1 *Sam* 17.

So hath Christ delivered his Church, which none else could do, from that fearful Giant Satan, whom he hath overcome, albeit contemptible in the eyes of the world, and with his own machinations hath trod down his head, Gen. 3. 15.

9. The Lord honoured him with many and great victories, 1 *Sam.* 18. 2 *Sam.* 21.

So likewise did he, Christ Jesus over that old Serpent, and all our spiritual enemies, 1 Co. 15.

10. He brought back the Ark again, 2 *Sam* 6.

So hath Christ Jesus the truth that lay obscured by the false interpretation of the Scribes and Pharisees, Mat. 5 6. *and hath reduced the Church from the spiritual captivity thereof fully, and from the obscureness of types, to the clear beholding of the bright substance; establishing it in that estate for ever*, Heb. 9.

11. Even those that sate at his Table, rose up against him, *Psal.* 41 9.

So one of Christs Disciples, Judas, *who did dip in the platter with him, betrayed him*, Math. 26.

12. Last, in many Prophetical speeches he typed Christ Jesus, as, Thou wilt not suffer thy Holy One to see corruption: and, They parted my garments amongst them, and on my vesture did cast Lots; My God, my God, why hast thou forsaken me? and such like many, as are quoted and set down orderly in the Treatise following.

All which, is competency of substantial truth verified properly to Christ Jesus alone. The

The Diſparity.

David was a man of blood: but Chriſt Jeſus was meek and peaceable. *David* for that cauſe was not ſuffered to build the Temple: but Chriſt Jeſus is the ſole and onely builder of his holy Church. His life was tainted with ſundry blots: but the life of Chriſt was altogether ſpotleſs.

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48. *SOLOMON.*

1. *Solomon*, or *Shelomah*, peaceable, the ſon of *David*, greatly beloved of God, 2 *Sam.* 12.24.

So was Chriſt peaceable, yea, the Prince of Peace himſelf, called alſo the ſon of David, *becauſe he came of him according to the fleſh, and who received that Teſtimony from heaven, that he was the Lords well beloved, in whom he is well pleaſed*, Matth. 3.17.

2. He was very wiſe and rich, yea, above all others therein, 1 *King.* 3 & 4.

So is Chriſt the very wiſdom and full treaſure of the riches of the Father, and matchleſs in both, Col. 2.3.

3. The Queen of *Sheba* came to ſee *Solomon* from afar, and brought gifts unto him, 1 *King.* 10.

So came the Wiſe-men from the Eaſt to ſee Jeſus, and offered Gold, Myrrh, and Incenſe to him, Mat. 2.

4. The fame of *Solomons* ſpeeches and doings reached afar off.

So did the fame of Chriſt Jeſus his doctrine and miracles, Mat. 5.31.

5. He built the Temple, and dedicate it to the Father, 1 *King* 6.

So hath Chriſt built the Church, and conſecrate it unto his Father, Gal.3.7.8.

6. He deſired that all that ſhould pray within the Temple, might be heard, 1 *King* 8.

So Chriſt intercedeth, that all that pray in his holy Church, as true members thereof, may be likewiſe heard, Joh.17.

7. He appointed the ſeveral Miniſters and and Office-bearers in the Temple.

So hath Chriſt eſtabliſhed the ſeveral miniſteriall functions and offices, that ſhould be in his Church, 1 Cor.12.

The Diſparity.

Solomon did fall away in the end of his life from that ſincerity, eſpecially in Gods Worſhip, which he had in the beginning, therefore procured a heavy puniſhment on his houſe after him: but Chriſt Jeſus conſtantly perſevered unto death, in that perfect obedience that he yeelded alway to the Father, and therefore procured great bleſſings on his Church thereby forever.

49. Solomons *Temple*, 1 King. 6. *as it was a type of Christs personal body*, Joh. 2. 19.

1. IT was a most glorious edifice, 1 *King.* 5, 6, 7. Chapters.

So was the excellent Fabricke of the immaculate body of Christ.

2. It was stone without, and gold within.

To shew the resplendent glory of divine Majesty, lurking within a humane and humbled body, Isa. 9.

3. It was full of light through the many windowes therein.

So our Saviour was full of heavenly knowledge in the will of God, which he revealed to mankind, John 1.

4. It was carved round about with Cherubims, Palmes and Flowres,

To note the servicetable and ready attendance of the holy Angels upon the person of Christ, the Palme-trees signifying his triumphant victory over his and our enemies, and the Flowres his heavenly, divers and flourishing graces, Math. 4.

5. In the seventh year, and Harvest moneth it was accomplished.

To shew not only the perfection of his person (signified by that perfect number of seven, and ripeness of such a season as Harvest) but also that in the fulness of time, to accomplish Gods Decree, he should come and be incarnate, Psal. 40. 7.

6. The Temple was solemnly consecrate unto the Lord.

So was the person of Christ, by perfect obedie in life and death unto his Father, ibid.

7. There was pleasant Musick used in th one.

which signified the heavenly harmony of divi graces to the comfort of his chosen, which should b this other, Col: 2.3.

8. In it was the Ark, where the glory of GO did appear, which glory did fill also the Temp

So in Christ is the full treasure of all true wi dom, knowledge, and grace, and in whom the Go head personally inhabited, and did repleniſh lik wise this other, Col. 1. 19.

9. It was seated on Mount *Moriah*, and in t middst of Jerusalem it did stand.

So Christ is on high placed, and in the midst his Church is to be found, Psal. 110.

10. It was not lawful but in the Temple offer sacrifice.

So is not any spiritual Sacrifice of ours, but Christ, and through him acceptable, Heb. 7.

11. Many presumed in the one, saying, T Temple of the Lord, The Temple of the Lo yet were destroyed.

So many presume in the verbal profession of Chri that they believe in him, and are baptized in Name, yet shall be damned, Math. 7. 22.

The Disparity.

FOrty and six years the Temple was in bui ing, after that the same had been destroy and cast down by the Babylonians: but wit three dayes the Temple of the body of Chri

Jeſus did ariſe, after that the ſame had been in a manner deſtroyed, and crucified by the Jews and Romans, *Joh.* 2. 19, 20, 21.

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50. *The Temple, as it was a type of Chriſts miſtical body, the Church,* 1 Kings 6.

1. IT was of hewn poliſhed ſtones and coſtly. *So is the miſtical body of Chriſt of lively poliſhed ſtones, even purged and reformed ſouls, coſtly and precious in the Lords ſight,* Col. 1. 18. Pſal. 45. 10.

2. In the building of it there was no noiſe heard.

So in the building of the church the unity of truth, and of the Spirit of love is hereby recommended, without tarring either in opinion, or affection. As alſo, in that the ſtones were fitted for the work, before they were brought to be built therein; it ſhews, that before we can think, that we are to be counted as ſtones ready to be builded in that body and Temple of the Church, we muſt be fitted and reformed likewiſe, Iſa. 4. 3.

3. There concurred not only to the building thereof *Solomon*, and his ſervants: but alſo *Hiram* of *Tyrus*, and the *Sidonians*, that did hew the timber unto it.

To ſhew that in the building of the Church, Jew and Gentile ſhould concur: not only the Apoſtles planting and founding the ſame, but their ſucceſſors, faithful Paſtors every where watering it, and building on their ground, 1 Cor. 13.

4. It was overlaid within fine gold upon the carved Cedars.

To shew the beauty of the Church, adorned with divers gifts, to be inward, pure and precious though unseen, and not perceived of the world, Psal. 45.

5. In the Temple were many windows, to make the house light.

So in the Church is the dispensation of many and divers graces, to make the same bright and glorious, 2 Cor. 12.4.

6. In the Temple were several degrees of Galleries or Lofts, each one above another, and higher each then other.

To shew the several roomes and places, which God hath appointed in his Church: some higher, some lower; Apostles, Evangelists, Doctors, Pastors and Elders, &c. the same also being signified, by the diversity of Officers appointed in the Temple, Ibid.

7. The walls were carved round about, with Cherubims, Palm-Trees, and Flowers.

To note the protection of the Church of God, by the ministery of Angels, (tho outwardly unseen) and the peaceable victorious flourishing under the same, Heb. 1.

8. In the seventh year, and in the harvest moneth, it was finished.

So in the fulness of time, when the great Harvest shall be the number of the Elect being accomplished, then shall the Church be wholly in a triumphant company consummate, Rev. 21.22.

9. *Solomon* consecrate the Temple unto the Lord.

So hath Christ, (that true Prince of Peace) his Church unto his Father, Joh. 17.

10. The Musick that was used in the one.

Did signifie the joy of the faithful in the other, Isai. 42.

11. In it was was the Ark of the Testimony.

So in the Church is the Word of God and covenant of Grace, born by the Levites of Christs true Pastors, in the preaching and publishing of the same.

12. The glory of the Lord filled the Temple.

So doth the glorious presence of God fill ever the other, being amongst his Chosen till the end of the world, Joh. 14.

13. The Lord promised to hallow this House, and that his eyes and heart, if his people obeyed him, should be there perpetually.

So will the Lord sanctifie his Church, and if we obey him constantly, his eye of mercy, and heart of compassion will be upon us eternally, 1 Cor. 1.30.

14. In the Porch thereof were set two Pillars of Brass, *Jachin* and *Boaz*, or stability and strength, with Lillies and Pome-granates carried upon them.

Noting thereby the stability and strength of Christs Church through him, who is as a double Pillar unto the same; or the two Sacraments of the Church, whereby our faith is strengthened and confirmed unto holiness, and fruitfulness in good works, Jam. 2.

The Disparity.

THe stones of the Temple were dead and senseless: but the members of the Church

of God, are sensible and lively stones. Th
were polished and hewn by the hand of m
but these are reformed and sanctified by t
Spirit of Grace. The Temple was utterly d
stroyed and burnt by the enemies of *Israel*: b
the true Church of God can never be so ov
thrown: yea, the very gates of hell shall n
prevail against it.

Note that some things here are rather b
conveniency of case compared, then any typi
signification is in them sought, as hath been s
in the Epistle hitherto.

Elisha *compared.*

1. ELisha, the health of God.

*So is Christ the health and salvation of G
truly to all sick and lost souls*, Math. 9.12.

2. He succeeded *Eliah*, who anointed him
be after him, 1 *Kin.* 19.16.

*So Christ succeeded the Baptist (that sec
Eliah) who baptized him, to come after him li
wise, with the baptism of the fire and Spirit to b
tize*, Luk. 3.

3. He received the double of the Spirit
Eliah, 2 *Kin.* 2 9.

*So, Christ got not only the double, but the full m
sure of the Spirit which* John *had, and that wit
out measure*, Joh. 1. 14.

4. He cured *Naaman* of his Leprosie, he raise
the dead, healed the waters that were poysond
with few loaves miraculously he fed many, &

and did many such miracles, 2 *Kin.* 5. and 2. and 4.

So Christ doth cure our spiritual Leprosie by the bathing of his bloud, and tempers the waters of affliction to us, fed likewise many thousands with few loaves, raised the dead, and daily raiseth dead souls by the quickening of his grace, and did far many and greater miracles and wonders.

5. *Elisha* had an untrue and covetous *Gehazi* that served him, who therefore was fearfully punished, 2 *King.* 5.

So Christ had a false and covetous Judas, *who followed him, who therefore also fearfully perished,* Math. 26.

6. *Elisha* was called the Chariot and Horseman of *Israel*, 2 *Kings* 13.

So Christ is the Chariot whereby we are carried into heaven, and the sure defence and safegard of his chosen, against all their enemies, Zech. 14 12.

7. He divided the waters of Jordan with his Cloake, 2 *Kings* 2. 14.

So hath Christ made a safe way through death by His Cross; Heb. 9. Psal. 23.

8. They that mocked *Elisha*, were fearfully devoured, 2 *Kings* 2. 23.

So shall all those that mock Christ Jesus or his Messengers, justly be destroyed, 2 Thes. 2. 10.

9. Nothing so secret could be hid from *Elisha*, 2 *Kings* 6. 8. and 32.

So no secret thought of the very heart, can be hid from Christ, Mat. 9. 4.

10. A dead body being cast into the Sepulchre of *Elisha*, touching his bones is raised again, 2 *Kings* 13. 12.

So

So are our dead souls quickned and raised here by the touch of Christ by faith, and so shall our dead bodies also be raised from the grave hereafter by the vertue of his Resurrection, who was laid in the grave likewise, Rom. 4. 25.

The Disparity.

Elisha was of a severe Spirit, as appears in the example of the children who mocked him, and of his servant *Gehezi*, &c. but Christ was of a most mild and meek Spirit, as is evidently to be seen in his patient sufferings of all iniuries without revenge; yea, he kissed the mouth of him that betrayed him, and cured the eare of *Malchus* who came out against him.

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52. Daniel, *compared.*

1. *Daniel*, the judgement of God.

So is Christ the judgement and wisdom of the Father, Joh. 1.

2. He was an excellent opener of secrets, *Dan.* 2. 5.

So was Christ that matchless manifester of heavenly and hid misteries, ibid. *and* Joh. 8.

3. He was made one of the three Rulers of the whole Kingdom, *Dan.* 5. 29.

So is Christ, with the Father and Holy Ghost, one of the Rulers of all the Kingdom of Heaven and of earth, with all things that therein are, John 3. 35.

4. He was preferred by the King, to be above

all the other Rulers in the whole Realm, *Dan.* 6. 3.

So Christ is by the Father advanced above all powers above or below, whatsoever, Psal. 110.

5. He was envied, innocently accused, taken, condemned, and cast into the Lyons den, *Dan.* 6.

So was Christ Jesus likewise envied causelessly, accused innocently, taken wrongfully condemned unjustly and put to death cruelly.

6. The Lyons had no power to devour him: wherefore he came safely from them again.

So neither hath death power to destroy Christ, nor the grave power to detain him, but gloriously he rose again from both, Psal. 16. Luke 24.

7. His enemies were cast in, next to his delivery, and were by the Lyons speedily destroyed.

So were the Jews after Christs Ascension, by the merciless Romans cruelly devoured, yea, death and the grave by Christs Resurrection were swallowed up in victory, Hosea 13. Din. 9.

8. He destroyed *Bel*, and the Dragon, and overthrew Idolatry, *Dan.* 13.

So hath Christ overcome sin and the Serpent, and by the preaching of his Truth, abrogate Heathenish idolatrous worship, Gen. 3. 15.

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53. *JONAH.*

1. JOnah, a Dove in name.

So was Christ the same in nature, (to wit) meek and humble, Isa. 53.

2. He

2. He was the Lords Prophet.

So was Chriſt Jeſus the ſame, Joh. 8.

3. For the ſafety of the reſt in the Ship, he was caſt into the Sea to drown.

So for the ſafety of mankind, Chriſt was ſent into the world to dye, Epheſ. 1. 10.

4. He was three dayes, and three nights in the Whales belly, yet at laſt came forth, *Jonah* 2.10.

So was Chriſt three dayes and three nights in the bowels of the earth, yet at laſt aroſe, Mat. 12. 40.

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54. *Jehoſhua*, Zech. 3. 3. to 6.

1. JEhoſhua, a Saviour, or the ſalvation of the Lord.

So is Jeſus the ſame both in name, and in effect.

2. He was the Lords high Prieſt.

So is Jeſus the High Prieſt of GOD unto his choſen Church, Heb. 7.

3. He ſtood up as a Mediatour for his people.

So doth Chriſt for ever for his Church, Heb. 8.

4. Satan reſiſted him, but altogether in vain, for he was rebuked.

So tempted he Chriſt, but in vain likewiſe: for he was overcome; and reſiſted him in his function by the Scribes and Phariſees, but prevailed not, Mat. 4.

5. *Jehoſhua* was cloathed at firſt with filthy garments, but thereafter they were taken away, and glorious garments were given unto him: ſignifiing the taking away of his ſins, and coverture of him by the righteouſneſs of Jeſus Chriſt.

So

So was Christ Jesus him self at first cloathed with ignominy the base rags of our nature, and shape of a servant, wherein he did suffer, having also the filthy garment of our sins put upon him by imputation, but after this his humiliation, he was brought to exaltation, and cloathed not only with perfect righteousness, but with that glory that he had with the Father, before the beginning of the world, Psal. 110.

6. A Diadem was likewise set upon the head of *Jehoshua*.

So was a Diadem of glory set upon the head of Jesus, to shew him thereby to be not only the High Priest, but Prince of his people, Zech. 14. 9.

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55. *Zerubbabel*, Haggai 1 and 2.

1. ZErubbabel a stranger in *Babel*, or alien from confusion.

So was Christ a stranger in this wicked world his proper seat being the heavens, and an alien from sin; and eternal confussion, the wages thereof.

2. He is called the Elect one of God in a special manner, *Hag.* 2. 24.

So is Christ Jesus the same most truely and properly.

3. The Lord promiseth to make him as a Signet: signifying thereby, that his dignity and glory should be most excellent.

Which only and fully is accomplished in Christ.

4. He was a Prince of his people.

So is Christ the only Prince of his chosen.

5. He was appointed by God to build the material temple.

So was Chriſt Jeſus to build the ſpiritual Temple

6. That which he built, was as nothing in outward ſhew, in compariſon of the firſt Temple; but yet it was more glorious inwardly, in reſpect of the Lords filling it with his preſence, and giving of his peace therein, *Hag*, 2 4 8 and 10.

So the Church which Chriſt hath built, is as nothing in outward glorious ſhew, being baſe and contemptible in this world, but (like the Kings daughter) ſhe is all glorious within, by the ſpiritual preſence of her Builder, her Head, and Husband Jeſus, who with his preſence gives here alſo his peace, which the world can neither give, receive, nor take away from her.

7. All nations, and the deſire of all nations ſhall be moved to come to this Temple of the Lord, *Hag.* 2. 8.

Fore prophecying ſo, that accompliſhment in the converſion of the Gentiles, to the clear Faith, and true Church of Jeſus.

FINIS.